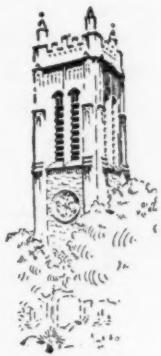


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come in,

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Thou, too, hast sinned. Uplift in prayer thy heart.

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Long past, still speak the message here displayed  
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Leave then thy burden, all thy cares and fears;  
Faith, hope and love are thine, for thou hast  
prayed.

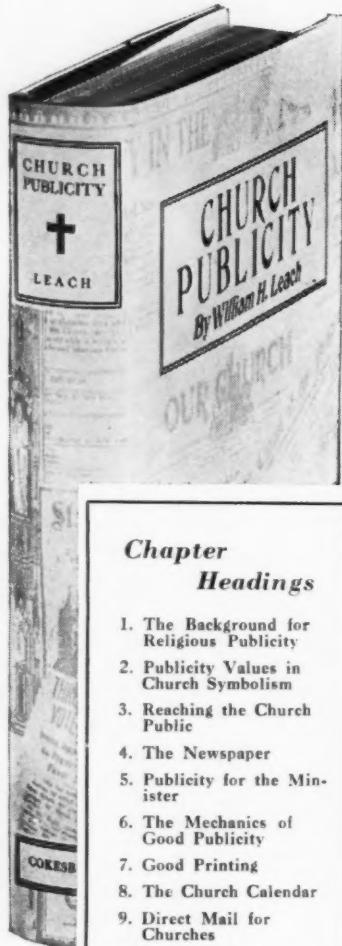
—John Davidson.

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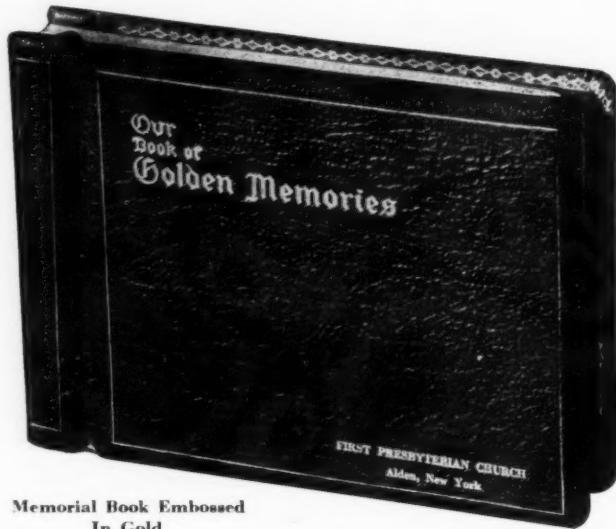
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"Oh, yeah."

WILLIAM H. LEACH

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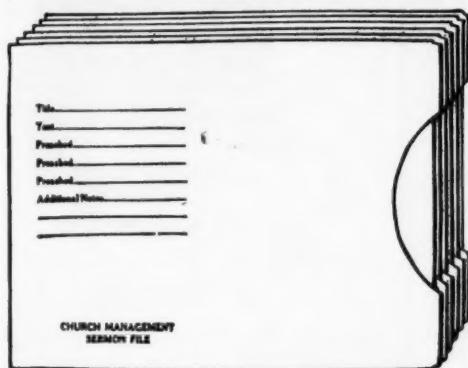
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# CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration  
Edited by WILLIAM H. LEACH

VOLUME IX  
NUMBER 9  
JUNE, 1933

## The Beginner Questions

By Ivan R. Welty, First Congregational Church, Lebanon, Missouri

*The new minister saw many strange things and questioned. Then he wrote the article. But it stayed in the desk four years. Older in experience he completed the story. In a way it rebuilds your experience and mine. Interesting, isn't it?*

As soon as infants are old enough to string a few words together they start asking an endless series of questions. Since I have had a general pastorate for only one year I am just at that stage of ecclesiastical infancy where I, too, am overflowing with questions. First of all—how, when, where, and what are ministerial fees?

After my first funeral I was amazed to receive a check for ten dollars. I never knew that so much money could follow so little work. It was the same with weddings. A service lasting only a few minutes brought a surprisingly large reward. Of course at weddings the groom is embarking upon such an orgy of spending that he can scarcely notice the minister's fee, and from what I have heard about funeral costs the minister's share is hardly a drop in the cistern. And yet I am wondering if these fees are not costing the ministry much more than they are worth?

Recently I made a call upon a woman just after the funeral of her daughter, hoping in my amateurish way to offer what sympathy I could. As soon as she saw me she hurried off to get her pocket-book, making excuses as she went. Where did she get the idea that ministers were to be classed with rent-collectors and other painful money-grabbers? Then there was that poor fellow whose coat wasn't a quarter as good as mine, and I know that between the doctor's and undertaker's bills the death of his child had put him into debt for months to come. The undertaker just

couldn't understand why I felt queer about taking the extra five dollars. He insisted that ministers always took the fee offered, and as the argument developed he kept studying me with the most puzzled expression on his face.

Speaking of undertakers, at times I get hints of an arrangement that they quietly make with ministers, each sending customers to the other. One undertaker told me with heathenish glee of a minister who was always trying to get funerals with his help, and then was so disgusted when they turned out to be charity cases. A short time ago I heard a brother minister furiously attack a minister of a rival denomination who made a practice of zealously visiting all seriously sick, without regard to church connection. It was his hope that when the worst came the relatives would know just which minister to call in for the last rites. The complaining minister was particularly angry because the rival minister had only recently stolen away several funerals that were legitimately his. I've heard of ambulance-chasers, but would these be called funeral-chasers?

Now I am not suggesting that ministers are like those loathsome birds that hover about sick animals, waiting for them to die so that they can be the first at the feast. I know how many weary hours a minister can spend with the sick of his parish, and there is no work more difficult than helping people in times of tragedy. Surely the minister deserves his pay just like a doctor or any other

professional man. Yet these fees are different. Usually they are given to a minister just at a time when the family already has too many other expenses. They are given for a thing which really can't be purchased—human sympathy and genuine personal interest.

There are many ministers who badly need this extra income, I know, yet among my own classmates and among the ministers of the city where I work practically every one has a salary above that of the average of his community. It would mean a lot to our standing if people felt that we were giving a service out of true Christian charity. Sometimes I wonder if Christ didn't mean himself to be taken seriously when he spoke about worldly wealth.

For a second question—who, what, when and why are church members? It has been so puzzling to me to find flocks of church members who never attend, who refuse to help in any way in the work or activities, and who fail to contribute a cent. Why are they members then? Perhaps they were only used for scoring in the great Easter game. At our last association meeting before Easter one minister announced that he would have to "hustle like fury" to get together his class of seventy-five new members. He had brought in seventy-five new members the Easter before and if he didn't equal his former record the people would think that he was slipping. The rest of the ministers were quite sympathetic. They knew how a min-

ister was measured by the number of new members he brought in every year.

This situation has its difficulties. I've talked with children who were herded in with their playmates in an effort to bring in an entire class 100% strong, and they hadn't the slightest idea what it was all about except that they didn't quite like it. I know one man who joined by letter, though he had never been in the church before he joined, wasn't there on the day itself, and has never been inside it since. He isn't a cripple, lives within a half mile of the church, and though he walks by the building nearly every day, still doesn't know what the inside looks like. His name is still on the records, though, and he counted one in the contest. People have frankly admitted to me that they never really wanted to join church, but the minister persuaded them to.

Joining the church is no longer a matter of climbing the steep ascent to Heaven. It's more like the pursuit of the Hound of Heaven, with the minister doing the hounding until the weary victim gives up for the sake of securing a little peace and quiet. Instead of the candidate proving his fitness to join the church, it is only required that the minister prove his powers of persuasion greater than the customer's sales-resistance.

My sympathy isn't all with the layman, though. I know what it means to have my Senior Deacon look at me significantly and remark, "I see that Jones at First Church took in forty-seven new members, and he has only been there three months." Naturally I hang my head in shame, for in nearly a year I have only taken in twenty-two. I am firmly convinced that it cheapens a church to scramble for new members, but what can I do?

For my next question—just how much of his time can a minister give to work that is definitely and genuinely religious, leaving out all the secular activities that monopolize his time?—But even the kindest parent eventually wearies of infantile cross-examination, and I must not expect greater patience even from older clergymen. Children should be seen, and not heard.

\* \* \* \* \*

I found this when I was cleaning desk drawers this morning. It was written four years ago, at the conclusion of my first year of preaching. Four years may not seem long, but it means that I am now five years old, ecclesiastically speaking, and well into my pastoral childhood. What a difference even a few years will make!

I'm not recanting—no indeed! But I don't grow nearly as excited over the immediate collapse of the church and the minister. From a hectic city field I have moved to a quiet village, and even

## Yes, It's A Good Bank

The following letter was mailed out to the members of the United Baptist Christian Church, Duluth, Minnesota. The Church is a pretty good bank in these hazardous times.

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9th Ave. E & 1st, Duluth, Minnesota

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Your bank is solvent—notwithstanding the fact that we have been experiencing a run—that is in *attendance*. Perhaps you have been in the line-up the past two Sundays and are aware of this fact. Rejoice!

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Our unlimited Capital of moral and religious values is sufficient to build a new world and have plenty to spare. Right now we can finance the return of economic prosperity, the construction of human brotherhood and the advent of the Kingdom of God.

Come down Sunday morning at eleven. Deposit your body, mind and soul with us for one hour. Let us show you through the Vaults of God. Before you leave at noon—draw out a little happiness, peace and power. In fact, borrow a little Capital for the future.

One thing more—

Bring that neighbor friend along!

We'll give him a Bond of Fellowship.

Faithfully yours,

HOMER J. ARMSTRONG,  
Minister.

four years can prove that religion has some hope for the future.

Fees? I still refuse them and generally get away with it, particularly with strangers. But some of my most loyal and beloved friends were the most insistent, and sooner or later they bested me. The lamp on the living room table represents one happy wedding, and that pewter pitcher stands for another. The funeral fee for one of the saints secured the music for our junior choir, and since she loved music I can imagine no better memorial. Meanwhile my church gives me salary enough to live on and I have nothing but unlimited sympathy and understanding for the poor fellow who absolutely has to depend on that wedding fee to buy his wife's traditional new hat.

New members? I am still taking in small classes, but they are all good workers afterwards. That man Jones, of the First Church, kept right on until he had gathered in nearly a hundred members his first year, but within six months he was selling life insurance. I've seen a couple of other ministers blow up similarly, men who were so busy herding new members into the church that they never bothered to see that the new members got anything after they were

once inside. Of course there are the few shy souls who need urging, but as a general thing if the inside of the church only becomes attractive enough the outsiders will hear about it. My chief worry is the inside, and if I can make my church good enough I needn't worry about getting outsiders. They'll come.

Secular activities? I still feel the danger of getting so interested in community affairs that I forget that my work should be religious. The apostles shouldn't spend all of their time serving tables, of course. But on the other hand, isn't there possibly a religious way of waiting on table? If the secular insists on pushing its way into the religious, can't religion possibly retaliate by making the secular religious? Possibly community affairs do draw the minister from his ordinary religious duties, but the genuinely religious minister can still be a minister even in community affairs.

But I am becoming quite grandfatherly as I talk to myself of four years ago. I must remember that I am only in the early childhood of the ministry. Five-year-olds are apt to be particularly noisy in interrupting the more serious thought and conversation of their elders.

# The Place Of Personalities In Preaching

By William L. Stidger

Dr. Stidger continues his letters to a Ministerial Son. In this paper he discusses the perplexing question as to the place of personalities and personal references in sermons. It is good advice to both ministerial sons and fathers.

MY dear Son: All preaching is personal. Phillips Brooks used to say that preaching was the conveying of one personality to many personalities. But what interests me most in this letter is talking with you about the methods of bringing personality and personalities into your preaching.



William L. Stidger

Years ago I used to know a very wise preacher who would announce a sermon as "Mr. Johnston's Sermon." That sermon would be designed and written to express an idea that Mr. Johnston gave him in private conversation. Or it would be written to express one of Mr. Johnston's pet ideas. That personalized the sermon. It gave an added interest to Mr. Johnston, and to all of his friends. Of course, that preacher very carefully selected these personalized sermons. He took only men who were greatly respected and loved in his community. In the "Preach It Again" idea it is good to remember certain sermons which were particularly helpful to certain individuals and then announce them as "Mrs. Groves' Sermon." I remember once doing this and it added a real interest to the series. I illustrate what I mean in this way: One particular sermon was very helpful to Mrs. Groves, we'll say. She told me at the time it was preached just how helpful it had been. Then, naturally, when a voting list was sent out to the church for the "Preach It Again Series," Mrs. Groves would vote for that sermon and tell you why. Then, in an especial way that sermon became identified with her. Then I announced that the next Sunday I would preach "Mrs. Groves' Sermon." It works.

You have often asked me the question as to whether you should use personalities in sermon illustrations. That question is hard to answer and yet there IS an answer to it.

First, I should say that we ought to

be very careful about using our own families in our preaching. A constant reference to one's own wife or children gets tiresome to a congregation. It all seems good to us because we love them and are more interested in our own children than in any other persons on earth, but the congregation resents a constant reference on the part of the preacher to the doings of his own family. I used to know a preacher who referred constantly to "friend wife." Perhaps you will be helped by remembering that your lovely mother has always objected to having her name or the names of your children being brought into a sermon. I think that she is right about that, although I have sinned grievously and against good taste in that respect.

Bishop William A. Quayle used to use personalities, his experiences with the people of his congregation in his sermons and I think that such usage gives a touch of human interest and reality to preaching. Each week he would bring into his pulpit some experience he had had the week preceding at a deathbed; some call he had made; some inspiring thing he had heard from a parishioner's lips. His books are full of these intimate, heart-to-heart experiences and these books are rich because of them. I should say that a preacher ought to be very careful and rarely bring the personalities of his own family into the pulpit, but that he should not hesitate to bring into his sermons the personalities of others. However, wherever the telling of a story might tend to embarrass people the names should be left out. Edgar Guest uses his family freely in his much loved verses. He constantly refers to "Ma" or to "Nellie" who is his wife, or to "Bud" who is his son, and if popularity is any criterion it is not such a bad thing to do, for the everyday people love Guest's verses. He breaks all the rules, but he still remains the most popular writer of homely verses in America.

Second: As to the matter of personal experiences, I think that they belong in preaching to a disciplined extent. During the World War we noticed that the most popular speakers were men who

had come back from France to tell of their personal experiences; even unlettered and uneloquent men. The Donald Hankey and Private Pete books sold by hundreds of thousands and they were made up entirely of personal experiences. Everybody who had been in France in those days became eloquent through personal experiences. The Stanley Jones' books today are the most popular books printed and they are made up largely of personal experiences. *Twice Born Men* and *More Twice Born Men* in one generation, and *Life-Changers* and *For Sinners Only* in another, are made up of confessions and personal experiences and they are among the most popular books ever printed.

And we must not forget that the first preaching in the Christian Church was made up almost entirely of Christian experiences. That was about all that the early disciples and those who formed the church had to talk about. They did not preach. They simply told what had happened to them through Jesus the Christ and in that atmosphere the Church of God was born. Methodism was also born in that spirit. Paul's great speech before King Agrippa was a personal experience—a personal testimony. Tennyson's famous quatrain:

I found him not in world or sun,  
In eagle's wing or insect's eye,  
Nor through the questions we may  
try,  
The petty cobwebs we have spun;

If e're when faith had fallen asleep  
I heard a voice, "believe no more,"  
And heard an ever-breaking shore  
That tumbled in a Godless deep;

A warmth within the breast would  
melt  
The freezing reason's colder part,  
And like a man in wrath the heart  
Stood up and answer'd, "I have felt!"

There is something final and affirmative about a personal testimony and it has great power on the average audience. Perhaps the highly intellectual group will scorn it, but the average group will respond with eagerness and understanding.

Therefore I should say to you; do not hesitate to use your personal, human-

interest experiences; especially your religious experiences, if they are genuine and real. They will speak with authority for you. They will bind the hearts of men to you. It is not worth while to worry over how a few intellectual "high-hats," as we call them, will react. You are preaching to the hearts of the common people, that group which heard Jesus gladly because of His simplicity and democracy.

Dr. David Smith in "The Art of Preaching" has this to say about the matter and I send it along to you for what it is worth:

Apostolic preaching was the proclamation of a transcendent and amazing revelation—the resurrection of Jesus from the dead.

When those nameless refugees visited Antioch their artless tale of "Good Tidings of Jesus" moved the city more deeply and abidingly than the magnificent eloquence of St. Chrysostom three centuries later.

Such, then, was apostolic preaching—the preaching which, in those early days turned the world upside down. Remember what it was! In the first place a personal testimony to the revelation of God in Christ Jesus.

Their preaching was thus a personal testimony vindicated and enforced by the experience of the race, backed up by the Scriptures.

Appeal merely to the intellect, and you are a Rhetorician; appeal to the heart and justify to the intellect the heart's affections and you are a Christian preacher.

That, my son, sums up the matter of whether or not you are to use personalities and personal experiences in preaching. It is good summing up and it will stand the test of time.

Lovingly,  
Your father.

### The House Of Goodenough

THE house of Goodenough & Woglom is a sincere ally of the busy Christian worker whose time devoted to the Sunday School is usually taken out of his leisure moments. It is a simple matter to do business with this house, for cooperation is practical and genuinely sympathetic, born of long experience in solving problems of Sunday School and Church-workers. It is thus able to pledge the specialized service of its executive, sales and office staff.

Mail orders, regardless of size, will be given prompt attention, and, with rare exceptions, will be shipped on the day they are received. When you have received the goods you will discover that they have been carefully packed and plainly addressed. Should they not have in stock any of the items of your order they will get them as promptly as possible and advise you that they will come later.

Goodenough & Woglom inaugurated its business of service to Sunday Schools and Churches in the year 1848 and has been continuously in business for more than eighty-four years. Its business-friendships extend into all of the De-

## A Plan For Pro-Rating Church Income

THE plan of meeting the reduced financial income of churches through a plan of pro-rating has been growing in churches during the past few months. The First Baptist Church of Sioux Falls, Iowa, has recently submitted to its contributors a plan which it believed puts this on a scientific basis.

First a budget is prepared which lists the average annual expenditures of a church over a period of four years. This is the basis for the local expense budget. Each item is given in amounts and percentages. The benevolent table is made out on the basis recommended by Baptist Board of Missionary Coopera-

tion. The Church School is self sustaining and its budget is worked out on the average for the four year period as the local expense budget.

In case of reduced receipts by the church the reduction will be shared in proportion by each item in the budget. If the total local expense receipts are ten per cent under the average given the minister will take ten per cent less, ten per cent less will be expended for coal, and so down through each item.

Thinking that it may aid readers who are interested in this pro-rata plan we are reproducing the table issued by this church herewith.

A. Local Expense		
1. Salary—pastor	\$ 3,475.00	45%
2. Salary—janitor	1,320.00	17
3. Salary—choir director	570.00	7
4. Building services	288.76	4
5. Building supplies	42.82	1
6. Building repairs	226.89	3
7. Office expense and Printing	289.79	4
8. Fuel	579.72	7
9. Insurance	246.47	3
10. Interest	411.89	5
11. M. and M.	67.76	1
12. Pastor to N. B. C.	75.00	1
13. Contingent	133.39	2
Average annual total for four years		\$ 7,727.49
		100%
B. Missions		
14. Foreign missions	\$ 1,050,850.00	28%
15. Home missions	523,078.00	14
16. M. and M. Board	284,559.00	8
17. Education (Bd. of Ed. and A. B. P. S.)	336,258.00	8
18. Northern Baptist Convention	21,700.00	1
19. B. Y. P. U.	17,332.00	1
20. State Conventions	924,025.00	24
21. City missions	319,231.00	8
22. Bd. of Missionary Co-operation	270,000.00	7
23. Miscellaneous items	30,463.00	1
Denominational total, 1933-4		\$ 3,777,496.00
		100%
Our average annual total for four years		
	\$ 2,683.32	100%
C. Church School		
24. Text material	\$ 166.00	21%
25. Periodicals and Bibles	256.00	32
26. Conferences and parties	61.00	7
27. Vacation Bible School	73.00	9
28. Supplies	144.00	18
29. Missions (included in Section B)	100.00	13
	\$ 800.00	100%

nominations of the United States and many in Canada. During these eight and one-half decades of service it has survived the several business depressions of our National history and has blazed a trail of Sunday School improvements and equipment the world round.

If there is any book, publication or accessory of Sunday School import produced anywhere in the world in the interest of religious education Goodenough & Woglom has it or can get it for you. It serves the Sunday School world as "Central" serves the telephone system. The House is all things to all workers in the Sunday School world—an international and inter-denominational efficiency service.

All bills sent out from the accounting department are revised; thus insuring correctness. These bills itemize each purchase and follow the purchase with reasonable promptness. Statements are sent every month, thus keeping patrons informed on the condition of their accounts. Remittances are promptly and accurately credited. Disputes in the accounting department are seldom known.

It issues each year a very beautiful catalog in colors of the latest and best helps from everywhere for pastors, superintendents and all other church Sunday-school workers and will be pleased to send you a copy free if you will write requesting it and mention *Church Management*.

# Yes, You Can Get Money In June

By Albert F. McGarrah

*In addition to answering many questions our readers have asked regarding financial problems Dr. McGarrah outlines in this article a plan of church activities for June which should lift income to a high level. It is a timely and inspiring story which should inspire the heart and stimulate faith.*

**A**S an experienced carpenter, our Lord warned against poor foundations and careless construction. When he said, "On this Rock I will build my Church," he implied a solid foundation for His church and the wisdom of adding each feature to a church policy so wisely that it will serve as a worthy basis for further construction. In church finance, as elsewhere, there is danger that constructive policies may be set aside in these days of stress for measures of doubtful wisdom, creating confusion and setting false standards which may do serious ultimate harm to financial and other church interests.

Emergency conditions may demand emergency measures. But wise churchmen will so shape all financial measures so as to buttress constructive permanent policies. What shall it profit a church to gain a temporary advantage by a policy injurious to its future interests when equal results could be immediately secured by plans that would contribute more to the ultimate solution of its larger financial problems.

#### Some Recent Questions

"Some of our most faithful women and young people, who have no cash, would gladly contribute their handiwork. Some of our farmers can make contributions only 'in kind.' Do you approve of exchanges and bake sales under these conditions?"

Our Lord would surely approve of some practical plan whereby loving hands could share such as they have for the support of their churches and of His work. Where it is necessary to supplement Scriptural stewardship standards and policies by unusual methods, discriminate between such practices as card parties and benefit dances, and those harmless events such as lawn fetes and dinners which have positive value in fostering among members and friends that fellowship which is highly desirable in an institution that is charged with the cultivation of neighborliness.

"Do churches find the tithing appeal as effective as formerly?"



Albert F. McGarrah

Wise church leaders are cultivating stewardship with greater thoroughness, and with a success in certain quarters never known before, both as an essential to future church prosperity and as a fundamental Christian doctrine. But, since there are greater divergencies of income than ever before, it is clearly unwise to press tithing from a legal point of view, when some previous tithers cannot maintain that standard; while a tithe is an utterly inadequate contribution from those whose incomes have not been seriously affected, especially in these days when some are contributing from 25% to 50% of their incomes for the maintenance of church efficiency, for unemployment and other philanthropies.

"Our pledged income is seriously reduced. What items should be cut first?"

A definite decision can be made only after careful consideration of local conditions. Educational items should be conserved; since Christ placed primary stress on "teaching them all things whatsoever I have commanded you." When he set "a child in the midst," he indi-

cated that the welfare of the child—spiritual, physical and mental,—should be central in the life and budget of the church as well as in the home and the community.

"Should the minister volunteer a salary reduction?"

Much as we regret it, ministers also must face realities. When the total income of the members of his church has been reduced 25% or more, a Christian minister will insist on sharing their deprivations: whether by an official salary reduction, by turning back a generous special contribution each month, or by using ten or twenty per cent of his income to help finance items essential to the maintenance of the church's educational, social and spiritual efficiency.

"You suggested special efforts at the end of June to bring pledges up to date, to secure advance payments and additional cash. At what other times can similar appeals be made most advantageously?"

Avoid too many supplemental appeals, especially from the pulpit, since they tend to irritate those loyal regulars who respond most faithfully. Since many to whom such an appeal is most appropriate are irregulars, letters and personal approaches should supplement pulpit and other appeals. Such an appeal or a supplemental campaign for the budget or for debt reduction, can be climaxed at the end of the next quarter, on Rally Day, during the last two weeks of September or the first half of October; or in November; or between Thanksgiving and Christmas when the most effective appeal of the year can be made to the spirit of Thanksgiving and in behalf of "Christmas gifts for your church." For several weeks before each such appeal, a program of spiritual preparation should be carried out such as we suggest below for June. A "Home Coming Month" or "Rally Month" or "Autumn Loyalty Program" can be launched immediately after Labor Day.

"Could our Chest of Joash be used for special offerings?"

Whether or not they used the Chest of Joash in their canvasses, many churches have used it to splendid advantage in connection with "Pay-Up Appeals" at the end of each quarter; also in connection with special offerings at Thanksgiving and other seasons. Some other plans have been used advantageously.

"It has been suggested that we add women to our emergency finance committee. Do you approve?"

By all means. Many churches in industrial communities, and even some of our wealthiest churches, have greatly benefited by the presence of suitable women on building, canvass and finance committees. An increasing number of churches are electing from one to three women to their trustee boards; because of their close contact with the other women of the church, their willingness to give more hours to church work during the day, and their wide experience in household management which is akin to church management.

"Since all Protestant churches in our community face similar problems, would it be possible for us to cooperate in cultivating stewardship and in maintaining church finance standards?"

Such cooperation has been undertaken with splendid results in many communities. A news item yesterday reported how the Protestant Churches of Mattoon, Illinois, had completed a simultaneous canvass to their mutual advantage. My next article will tell how ten New Jersey churches of three denominations cooperated by the simultaneous promotion of stewardship, by institutes for church officers and for the training of canvassers, and by a simultaneous canvass concerning which the pastor of a very conservative large church wrote last week: "Our Canvass was the most satisfactory in years, despite the depression, because of the program, the inspiration and the practical cooperation which we received along with other participating churches . . . covering a budget goal which would otherwise have been impossible."

"Would you lay as much stress as ever on methods; on a subscription from every member, from every child, etc?"

Yes, indeed. God is the author of system. Regular weekly contributions are as desirable as ever, since the church income should be as regular as the income which each person desires for himself. Budgets should be adopted, and definite pledges sought, so that those responsible for the finances may more intelligently avert apparent deficits by securing supplemental contributions, or by adjusting their outlays, or both. While it may be impossible greatly to increase the number of pledges during these days of stress, the ideal of a contributing list equal to the active membership of the Church and Sunday

school should be maintained. Even though a family contribution is small, it is better for the parents to share it so as to train each child in the habit of weekly contributions, the more so since many of our church financial problems will be fully solved only when the children of today become the wage earners and the trained contributors of tomorrow.

On the other hand, wise church leaders are laying increasing stress upon offerings as worship; as evidenced by the rapidly growing popularity and success of the worship canvass, when pledges for budgets, debts, and building funds, are offered during the worship service.

#### Pentecost—June, 1933 Financial Opportunities

June offers greater church opportunities than usual this year, from both spiritual and practical standpoints, since Pentecost, the Birthday of the Church, falls on the first Sunday. A "Church Birthday Month" program would be most effective, with special sermon themes and other features appropriate to a church birthday anniversary and to the spiritual significance of Pentecost. Set Church and Sunday school attendance goals from 30% to 80% above the normal average for June. Plan appropriate prayer services at the church or prayer groups at the homes or on the lawns.

Even more significant is the fact that this year, according to our common calendar, is the nineteen hundredth anniversary of the first Pentecost and of the founding of the Christian Church. True, this common calendar is in error by four years. 1929 was the exact centennial year. But there are good reasons for emulating the Pope who is calling upon Catholic churches throughout the world, following our common calendar, to recognize this as a Holy Year, to be commemorated worthily from Easter to Easter by a deeper spirit of devotion, by greater regularity at the usual church services, by special centennial programs, by striving to achieve specific spiritual and other objectives.

An unusual number of Protestant pastors have planned, and nine out of ten others could immediately plan with profit, practical programs for maintaining higher spiritual standards and for achieving concrete goals during this "Church Birthday Anniversary Year," or "Christian Church Centennial"—a church advance program under whatever name—to climax at Easter or at Pentecost in 1934.

Even greater benefits would accrue from a cooperative Protestant church program to "lift the religious levels of our city (or community) in the spirit of Pentecost, in commemoration of the first church birthday, and as our pri-

mary obligation in behalf of the spiritual, moral and economic recovery of our community and of the world." Such a community program should be prepared in June, and initiated in the early Autumn, with carefully determined plans and objectives, if it cannot be inaugurated at once.

In any case, your church will do well to launch a "Birthday Anniversary Month" program, including the four June Sundays, with steps assuring record-breaking attendance averages for the month. Such a program will yield continuing values: new standards for attendance during June in future years, improved morale and a deeper spiritual interest throughout the Summer, larger momentum for the Autumn with an earlier return to normal attendance and other levels, greater spiritual achievements and improved finances throughout the year.

June Sundays could be specially designated: June 4, "The Spiritual Birthday of the Church;" (or, "Looking Upward") sermon and music emphasizing the Holy Spirit and our need of a fresh baptism of spiritual power, summoning the congregation as individuals and groups to a finer unity of fellowship, social and spiritual, such as prevailed in the apostolic church.

June 11, "Pentecost and the Coming Generation," (or, "Looking Outward") might be the theme for the evening sermon, or for the pastor's message at the Children's Day service.

June 18, sometimes known as Dad's Day, "What has been accomplished from Pentecost to Now!" (or, "Looking Backward"). June 25, "Our Program and Power for Tomorrow in the Light of Pentecost," (or, "Looking Forward").

For Sunday evenings, a series of special services might be arranged with appropriate themes, with attractive musical and other features, or with visiting speakers. Several churches might cooperate in arranging and promoting such special services, and (or) cottage prayer meetings or other spiritual activities appropriate to Pentecost.

Pastors who desire worthily to commemorate Pentecost, whether by brief or extensive programs, can capitalize one service on Memorial Sunday, May 28th, as a "Memorial Service for the Soldiers of the Cross"; sermon and hymns honoring the founders of the local church, of the Protestant church in America, of the Apostolic church. Surely, the founders of the Christian Church and its heroes from Pentecost to the present, with their sacrifices and achievements, are as worthy of recognition and honor as the founders and heroes of our country.

(Now turn to page 468)

# Wholesale Entertainment

By W. Refus Rings, Reformation Evangelical Lutheran Church, Toledo, Ohio

*Here is a summer recreational program for these days of depression. A motion picture projector, an improvised stage and human ingenuity and an open lot serves humanity.*

"**W**HOLESALE Entertainment," that is the way Allen Saunders, theatrical editor of the Toledo *News-Bee*, summarizes the series of fourteen outdoor community entertainments which were given on the grounds of Reformation Evangelical Lutheran Church, Toledo, Ohio, during the summer months of 1932. These weekly programs were attended by more than 20,000 persons, having an average attendance of 600 persons weekly, and an attendance of more than 5,000 on the concluding night. Visitors came from all directions and for many miles. Thinking that the readers of *Church Management* might be interested in knowing more about this self-supporting project, this article presents the essential facts.

Nearly two years ago, I purchased a 16 mm motion picture projector and during the first summer gave a limited program of outdoor entertainments. Early in 1932, the members of our Men's Brotherhood suggested that the church lot be graded and made into an indoor baseball field. Through the co-operation of the Township Trustees, this was done at very little cost to the church.

A brotherhood baseball team was organized and games were played each Monday and Friday evening on the field. On other evenings, it was used by either the high school boys' or the girls' teams which were formed in our church school. Hundreds of men, women, and children, who had no other way of spending their leisure time were entertained each evening at the ball field. At no time was an admission charged or an offering asked during the ball games.

At one side of the ball field on a small knoll, a stage was erected for the entertainment programs. At first we used four tables from the church basement but later we bought second hand lumber and built a platform twelve feet square. Curtains were hung to enclose the stage and provide a screen for the moving pictures. Each Friday evening a program was presented, beginning at darkness, and last summer the entire fourteen programs were given without a



At The Fall Festival

interruption by weather conditions or other incidents.

During the ball games, automobiles were parked along the road at one end of the field. As soon as the game was over, the drivers of these machines made a mad rush across the field for central positions in a semi-circle which was formed about one hundred feet from the stage. No chairs or other seating accommodations were provided. The children sat on the ground before the stage. The adults either stood or remained in their automobiles. Announcements were made through home-made slides projected by a stereopticon which was borrowed from another church.

In providing these programs, each one being at least two hours in length, we used more than 100 reels (40,000 feet) of motion picture film and twenty different vaudeville acts supplied to us by various agencies. On the final evening we presented a program which included twelve acts of vaudeville given by persons who lived within two miles of the church. It was surprising to find such varied talent in a suburban community and we are happy to say that most of it compared favorably with that supplied from other sources.

One would suppose that such a project would entail an expense too great for the average church to bear but such is not the case. Our church is a mission with less than 150 active members. Yet we carried out this project without a

single cent of expense to the church and with a net profit of \$25.00 at the end of the season. We had one advantage in that the pastor owned and provided the motion picture projector, but as we will indicate later, the lack of a projector need not hinder the program.

To provide funds for buying baseball and field equipment, refreshment privileges were given to a private individual on a concession basis. The rental received was sufficient to pay all expenses connected with the ball teams. During the entertainment programs, a basket was passed for free-will offerings from the audience and this usually yielded more than enough to pay for film rentals and other incidentals. We did not pay for the vaudeville acts inasmuch as they were readily furnished free in return for the publicity which they received. In this way, the entire project was self supporting.

As a climax to the summer's programs, the church and community united in planning a Fall Festival which was given on Friday, September 9th. The local grade and high school pupils were given a half holiday to participate in a series of athletic contests held on the church grounds. Four ball games were played during the afternoon and evening. In the afternoon, a baby show was held with more than forty entrants under two years of age. The judging was performed by a local physician and a registered nurse which he had secured from a

Toledo hospital. Prizes for these events were willingly donated by local merchants. A local carnival company provided a caroussel, ferris wheel and other attractions on a lot across the street from the church grounds. Beginning at 7:30 P.M., there was a continuous program of music and vaudeville until ten o'clock, at which time we held a coronation ceremony for the Queen of the Festival, a local girl who had been chosen by popular vote.

During the day of the Festival our ladies maintained a refreshment stand. A brother of one of our members moved his machinery to the lot and demonstrated the art of glass etching. Toledo newspapers contributed more than three hundred inches of publicity, including photographs of the Baby Show, Festival Queen, etc. Each of the three dailies sent special reporters and photographers and their reports received front page publicity the following day.

This account is written in January but we are already laying plans for the coming summer's programs. We hope to equip our baseball teams with attractive uniforms. Our stage will be permanently enclosed and a broadcasting system installed for public addresses and music during the programs. No doubt we shall add a tennis court and several horseshoe courts to provide additional entertainment. We hope to provide the necessary funds by charging for parking space on the church lot and by advertising. We believe that unless industrial conditions become much worse, we shall be called upon to entertain much larger audiences than we had during the past summer.

No attempt was made during the programs to make our guests feel obligated to us as a church. A slide with the simple announcement of our services and a word of welcome was the only mention made of the church. We made no pleas for attendance or for support. However, we have noted a steady increase in our attendances even though we are located in a community where at least ninety per cent are dependent upon public funds for food. We have every reason to believe that when better times come, we shall be richly rewarded for our efforts to provide wholesome entertainment which has brought smiles to downcast faces and lifted burdens from weary hearts for at least two hours each week.

Such a community enterprise is possible wherever a church and its members have ambition enough to undertake it. Of course, it can best be done in a suburban or small town church where ground is available for outdoor entertainments. If the church lot is not large enough, usually there is someone who will gladly donate space nearby. In a case where the church does not own a movie projector, certain com-

## A 1,000% Financial Investment

By R. R. Yelderman, Wellington, Kansas

**B**ALANCING the budget seems to be the task in state as well as church. Church officials and ministers all agree that this is one of the most serious problems facing the church at this time. But if undertaken in the right way, that budget can be balanced.

In January of 1931, our budget was unbalance due to the ever-present depression. Our finance committee had recommended to the board that we secure the services of a consecrated, experienced, tactful expert canvasser to complete our every-member-canvass. This was decided upon and the call extended to him.

As the finance committee, together with the pastor, prepared the list of names and addresses for him to call upon for pledges, there was not one of us who believed that he would raise his salary, much less balancing our budget.

This experienced canvasser worked two weeks among the "hard ones"; the people who were never known to pledge to the church; and those who pledged but were never known to pay their pledges; and also among those who rarely if ever attended the services of the church. His material, at best, was "Cold iron."

The results were most astounding, for they showed about 1200% of what his salary had cost us. The entire budget was subscribed. More than enough actual cash taken in to pay the special worker's salary and about \$300 left in the treasury.

There are several natural advantages in having an experienced talented "Out-side" man do this work, which we name as follows:

First. Being experienced he will know HOW to do it. There are few volunteer local workers in any church that know how to secure best results.

Second. Being an "Out-side" man he can approach many people who have small pledges who are amply able to pay more. For local persons to do this is embarrassing.

Third. Being spiritual and adept in his work, this canvasser can smooth over many imaginary "Sore spots" among those who were not supporting the church.

Fourth. Best of all, every member will be seen personally. This is something that few local committees ever do—**ACTUALLY FINISH THE CANVASS.**

This plan will work successfully in any church, any time, anywhere, and it will always bring the desired results.

We have watched this system carefully the past two years and nowhere to date has it failed to pay under 500% on the money invested in the salary of the special worker. In our own church it produced 1200% on our investment. We paid our canvasser one hundred dollars per week for himself and his car. He furnishing all his gasoline and other expenses.

In various denominations, experts are now giving all their time to this special, needed work of the church and they can be secured at a reasonable salary.

panies such as the Bell Telephone Company, the Ford Motor Company, and others will supply both projectors and films. Schools of dancing, expression, or music will gladly send out their pupils as it is a helpful experience to them as well as an inexpensive way of advertising the school. There are many ways in which a program similar to ours can be given without entailing great expense upon the organizations sponsoring it.

During all our programs, it has never been necessary to ask a single person to leave the field because of drunkenness or disorderly conduct. At the beginning of the season we made it known very frankly that such conduct would not be tolerated and that settled the matter. We also insisted that each stage act be of the highest moral standard both in dress and speech. Fortunately the subject matter of our films was of high order having been supplied from the private library of Rev. Karl Scheufer, Methodist pastor at Elmore, Ohio. We have had no occasion to apologize at any time for any ball game or program. Everyone seemed to appreciate what we were trying to do for them and did their best to co-operate when possible.

There are many details which must be omitted here of necessity but should any

reader of *Church Management* wish to know more fully how various situations were handled, we will be only too glad to give all the information we can upon receipt of a stamped, self-addressed envelope. When a program such as this during the summer months is coupled with a schedule of Dart Baseball Games during the winter months, any church may rest assured that it has found a happy and satisfying solution of many of its social problems so far as church and community relationship is concerned.

### LIFE AS A TRUST

Mr. Galsworthy tells this Oriental fable: "A certain man, busy and concerned about a thousand things" (true of most of us), "was hurrying through his courtyard one day when he heard a sigh behind him. Turning around quickly, he saw his own spirit breathing its last. The little thing, dry and white, was opening its mouth for all the world like an oyster trying to breathe. 'What is it—you don't seem well,' he said; and the spirit answered, 'It's all right, it's all right, don't distress yourself; I have been crowded out, that is all,' and with a wheeze the little thing went flat." Life is a trust from God. We dare not neglect it.

John Luke Gehman in *The Ceaseless Circle*; Fleming H. Revell Company.

# THE MUSIC OF THE CHURCH

EDITED BY ETHAN BRADLEY

## America Sings

ON April second of this year six thousand people of all faiths gathered beneath the sweeping arches of Radio City Music Hall in New York for a re-dedication to old spiritual ideals. A great chorus of choirs from Protestant, Catholic and Jewish churches sang under the direction of Father Finn, director of the world-famed choir of the Paulist Fathers Church. This was a remarkable demonstration of the power of song in breaking down denominational barriers.

The American Choral and Festival Alliance, founded and organized by Mrs. William Arms Fisher of Boston, is as active in the church music field as in that of secular music.

In an inaugural festival in the Boston Opera House on February 26th of this year, more than three thousand singers participated.

The following groups appeared in the evening program:

Catholic Festival Chorus, combined Catholic church choirs—one thousand voices—The Very Rev. William J. Finn,

C. S. P., of the famous Paulist Choir, New York City, guest conductor;

Male Chorus, New England Federation of Men's Glee Clubs—three hundred voices—A. H. Turner, Springfield, guest conductor;

Protestant Festival Chorus, combined Protestant church choirs—six hundred voices—Dr. John Finley Williamson of the noted Westminster Choir, guest conductor;

Women's Chorus, massed group Women's Clubs—two hundred voices—William Ellis Weston, conductor;

Combined synagogue choirs and Jewish Choral Society—two hundred voices—Henry Gideon and Professor S. Braslavsky, conductors;

Great massed chorus—two thousand voices conducted by Father Finn and Dr. Williamson.

Mrs. Fisher has been a national figure in the promotion of music in the United States for twenty years, and we have asked her to give *Church Management* readers a brief statement of the plans of the Alliance.

possibilities for the enrichment of adult life through the use of music in our vastly increased leisure? Apparently not. Millions of dollars are spent for education and research and but little or nothing in enterprises for the distribution, placement, and utilization of the musical product. Taxpayers and philanthropists convoy music education to the port of entry into the community. The responsibility then devolves upon the citizens. *Preparation without participation*, and the opportunity of communal utilization and enjoyment is the tragedy of the over-rapid development of music in America.

We have in this country today 375 music schools, music departments of colleges and so-called conservatories of music. These institutions likewise bring multitudes of trained musicians to cope with more or less unorganized community opportunities except as the students themselves, wholly untrained in business promotion, seek their own careers—with the disheartening record of a large percentage of failures. The American Choral and Festival Alliance was organized to fill this gap and meet this need, and proposes to form Community Musical Alliances or City Planning Boards to assimilate and integrate these various units and groups into community life and to coöperate with other similar Alliances or Boards in arranging local and Sectional Festivals. The Alliance advocates that the problems confronting choral conducting, scientifically, psychologically, belong to professionals who should have their own organization with specialists as leaders, lecturers, and teachers.

Clergymen, college presidents and superintendents have their associations, likewise the scientists in all branches, physicians, surgeons, economists, etc. It is the belief of vocal teachers and choral conductors that a distinct organization is needed, one specifically devoted to research in the discovery of choral literature to classify graded lists prepared for information to choral and choir conductors, spreading news of achievements of successful choral ventures, recommending special books and pamphlets treating on technique of the baton for the interpretation of choral compositions, methods of vocal class instruction, and the procedure on the up-building and maintenance of choral societies and festival meets.

## The American Choral And Festival Alliance

By Mrs. William Arms Fisher

THE work of the American Choral and Festival Alliance is to correlate and unify the adult choral activities of America, both religious and secular, and link them directly to the outpouring product of the nation's schools and colleges. The output of really well-trained singers through vocal class instruction, the increasing number of A Cappella choirs with special emphasis on selected talent, and the huge hosts of band and orchestra players, are rightfully seeking post-school participation. Synchronously with the large general ideas of the time, choral music receives an essential impetus from the extraordinary present-day musical development and from the psychology of economic conditions which inevitably turn the mind to inner resources, right use of leisure, and education for living, for the *depression* has brought forcibly to the minds of many that education for contentment, for richer living, for deeper thinking is as important as the

challenge for wealth and power. There is the possibility of building a new tradition, a new order of recreation suited to the potent conditions of the hour, and as the musical form of human intercourse manifests itself most clearly in the chorus, we wish to establish at the outset not the carrying over of old styles and methods of work, but a direct connection with present-day life.

The Choral Alliance in coöperation with singing teachers, choral conductors, and choir directors will correlate and unify existing singing societies, and through conferences and festivals will utilize this army of preparedness. Is there an orchestra or band in the community awaiting for reinforcement of new recruits from the more than 25,000 orchestra, and equally as many band players, in the present system of school instruction? Is there a community glee club, youthful enough to attract young people? Is there a church choir of youths alluring to the college or high school student? Is there a chorus with advance orders to place the school singers in groups suited to their advancing capacity for higher forms of vocal expression? Are communities aware of the

To this end the Alliance proposes to:—Build a fraternity of interests of the singing societies and church choirs of America—and profiting by the Music Supervisors, School Festivals, and our beloved sister nation, England, our most chorally minded country, to acquire similar reputation through Festivals, such Festivals to be guided in program standards after the manner of the English *Annual Syllabus*, which has been an inspiring influence through adherence to its program suggestions. Thereby, in its many years of Festival performances, England's Choral Societies have a repertoire of notable choral literature and have stimulated England's composers to the composition of excellent works.

The plans of the Choral Alliance include:—

A Program Council  
A Research Council  
Church Choir Councils in every city and town  
Division of the United States for Festival Centers  
Field Organizers for Sectional Festivals  
Institutes for Choral leaders—with yearly programs for discussion of material  
Plan of Orchestral Conductors' Institute—in training for combined performances synchronizing orchestral accompaniment with choral singing

The Alliance further proposes to build, through required program standards, new choral societies of highly trained voices stimulated by engagements both at local and sectional festivals. We look forward to a condition when managers will seek choral ensembles as concert attractions equal to the great solo stars on which they have hitherto based all their managerial activities. Plans are being forwarded to make a distinct national campaign to have in every city in the United States professional choirs of singers equal in artistry to symphony orchestra players now supported as an essential part of civic life.

Festival centers may well be located in cities with great auditoriums, at college plants, and in the larger churches. The churches constitute the greatest field of distribution for the singing product of college and vocal studios. To the church we must look for the demand for artistic talent in better choirs, more singers, and a distinct progress in quality of programs.

#### Money in June

(Continued from page 464)

A Home Coming Sunday, or Founder's Day, should be annually observed in June, or later. Take steps to insure the attendance, as far as possible, of charter members, of all who have been members for 40 years (20 years if the church

## • THE CHURCH LAWYER •

### When Is Church Property Abandoned?

By Arthur L. H. Street

LIKE many other deeds under which a congregation or church corporation holds title to land used for religious purposes, a conveyance to trustees in Iowa contained the condition, "so long as used for church purposes."

The membership dropped to four and the grantors' successors asserted title to, and right of possession of, the land on a theory that it had ceased to be used for "church purposes."

In the case of *Presbyterian Church of Paralta vs. Johnson*, 238 N. W. 456, the Iowa Supreme Court decreed that the trustees' title had not been forfeited, saying:

"On the issue of abandonment by the church of the property in controversy for use for 'church purposes,' the evidence tends to show that the church membership has gradually declined until not more than four members remain. The church has not for many years supported a pastor, nor has there been regular preaching services therein. It is shown that occasional funerals are held at the church and also occasional preaching services. Until the past few years, Sunday school was regularly held in the church. The ladies of the society hold some meetings at the church and give an annual dinner for the purpose

of raising money to keep the church in repair and to pay insurance. The trustees hold a policy of \$1,000 on the church, payable to them. The church has been papered and otherwise repaired in recent years. Appellees were duly elected as trustees and the organization has in this way been perpetuated. The term 'church purposes' is, in view of the many subsidiary societies, organizations, and activities connected with the modern church, quite comprehensive. The Sunday school, aid societies, missionary societies, and many other organizations function for church purposes. There has obviously been no definite abandonment of the church, nor do we think it has ceased entirely to be used for church purposes. Much of the membership has become affiliated with other nearby churches. The term 'church purposes' has not, so far as we have been able to ascertain, been frequently judicially defined. Discussion, however, on this subject will be found in *Craig vs. First Pres. Church of Pittsburgh*, 88 Pa. 42, 32 Am. Rep. 417; *Scott County vs. Roman Catholic Archbishop*, 83 Or. 97, 163 P. 88. . . .

"We are of the opinion that abandonment of the property in controversy for church purposes is not established by the evidence."

is new), of all former members who live or worship elsewhere, with special recognition for all aged people. A special offering for interest charges, improvements, budget or other needs can be received on this Sunday: with splendid results if the whole matter be wisely handled, with ample preparation including proper promotion of attendance and publicity as to the needs, asking short-term pledges payable in from ten days to ten months from those who can thus contribute more than immediate cash.

All such memorial services and special programs whether in June, Mid-summer, Autumn or later, have large potential spiritual values. They can be used to strengthen the hold of the church on

its members, to revive the loyalty of former members, to impart vision as to future policies worthy of the founders, to gain momentum for immediate programs, to idealize the Christian heroism of yesterday as a challenge to the youth who must carry on tomorrow. Carefully conserve the sentimental and other values.

Even if no special financial appeal is made, such a program increasing attendance and interest, will materially benefit the finances if it is tactfully related by the pastor and treasurer to a "Pre-Summer Appeal" for arrearages and advance payments as outlined in my previous article.

# Asset Or Liability

## A Pastor Discusses the Community Bible Class

*Here is a cool, and we think unprejudiced, analysis of the virtues and liabilities of the Community Bible Class. The writer is the pastor of a church which has featured such an organization. Consider the pros and cons very carefully for they are vital when the work of such classes are considered.*

As the pastor of a church in which meets one of the largest community Bible classes in New England, I have long debated whether such a class is more of an asset than a liability. One cannot make the same comments regarding all Bible classes because their relation to the local church differs greatly in various communities. Nevertheless, our class being quite typical, conclusions drawn from a study of it

no small degree the Bible class is a training school which develops in many men organizing and executive ability. Recently our annual denominational canvass showed marked improvement in business-like method. The two men chiefly responsible had developed executive ability as officers in the Bible class.

*Thought Provoked.* Many object to the fact that there is seldom any logical connection between the miscellaneous themes discussed by the various speakers from week to week. But there is this to be said, that varying the speakers not only increases the interest through the element of novelty, but provokes one to thought when successive speakers vary widely in their viewpoints. Clergy and laymen, Protestants and Catholics, liberals and conservatives often disagree radically enough to spur the most sluggish mind to questioning, appraisal, and conclusion.

*Good Music Provided.* Our Bible class boasts a splendid glee club. Naturally we cannot call upon a community organization for unlimited service to our denominational church. Nevertheless the glee club has responded to our request for special music, helping greatly at many of our Sunday evening services.

*Service Rendered.* Many claim justly that community Bible classes are devoid of missionary enterprise. They should, however, be credited with frequent items of local service. Our own class placed Bibles in all the rooms of the nearby hotel; presented a beautiful flag and an electric clock to the church; gave substantial aid to several stricken families; subscribed (modestly) to the church budget; and conducted an employment agency.

*Lives Changed.* The best fruit of all is in changed lives. I have had men stop me in the street and say: "I don't know what I'm going to do without the Bible class during the summer months. My old crowd was tough and fast. The Bible class has kept me steady. I hope I can keep that way during these five months that I'll miss it."

*Much Fertile Soil Prepared for the Sower.* Experience has demonstrated that most Bible classes are built up around some one outstanding personality. When events remove him from the picture, the class is apt to decline and die. Although a few of the little-minded may blame the pastor for its death, the rank and file will remain uncritical and friendly. Then is the Church's real opportunity. She has a large, religious-minded, potential constituency, most of whom are active in no church. A strong program should win many of them to her own organization.

*Justified by Its Service to the Unchurched.* The chief justification of the Bible class is that it touches the lives of a great many men whom the church would not be apt to reach. It discovers the stranger, ferrets out the recluse, appeals to the man who is afraid of church, and partially solves the problem of the boy who feels too big for Sunday school. Whether or not it is a valuable asset to the Christian Church, it is surely an appreciable help to that larger organization, the Kingdom of God.

### As A Liability

*Robbs the Church School of Male Teachers.* Our church school of nearly 300 pupils boasts only two men on its teaching staff. A prospective teacher no



sooner appears than he is diverted through cordiality or pressure to the Red or Blue armies of the Bible class.

*Kills the Men's Club.* A church without a men's club is like a man minus a leg, not down and out, but sadly crippled. There are not nights enough in the week nor leaders enough available to accommodate both a Mens' Club and

*(Now turn to page 471)*



should be suggestive in many instances. It meets in the church auditorium at the same time the church school is in session, preceding the Sunday morning service of worship. The average attendance is about 350.

### As An Asset

*Church School Attendance Helped.* The attendance at our church school increases by fifty on the first Sunday in October when the Bible class opens. This is because scores of men who otherwise would not come down to the church bring the children with them and leave them in the church school during the Bible class session.

*Pastor Acquainted with Strangers.* The pastor's first contact with some who later unite with his church comes frequently through the Bible class. Through its efficient military organization, enthusiastic soldiers of Christ, spurred on by the perpetual contest between Red and Blue armies, gain recruits in a way that no pastor could possibly do. In the occasional get-together suppers to which the pastor is always invited there is chance to make personal acquaintance with these newcomers.

*Executive Leadership Developed.* In

# CHURCH BULLETIN SERVICE

ITEMS WHICH WILL BRIGHTEN YOUR CHURCH CALENDAR

## THE UNIVERSAL MOTHER

I saw the little children of the earth  
Pass by me one by one—  
I watched them idly, holding close the  
while  
The hand of my small son.

My son was safe—he could not be a part  
Of this strange throng that came  
From everywhere—they were so hungry,  
cold,  
So pitifully lame.

And some were crying, some had lost  
their way,  
These children of the land;  
I drew aside my skirts to let them pass,  
And held my own child's hand.

I saw the little children of the earth  
Pass by me in a line,  
They blurred before my eyes—became  
one child,  
And that one child was mine.

Then eagerly I ran to comfort him,  
To feed and clothe him there,  
To give him what his hungry heart had  
missed:  
A mother's love and care.

And falling on my knees, I prayed, "Dear  
God,  
Forgive, and let me be  
Henceforth a mother to each needy  
child—  
They all belong to me."

—*Grace Noll Crowell.*

## A STRANGE FAMILY

The father has never missed Church  
or Sunday School in twenty-three years.  
The mother has had a perfect record  
for eleven years. A son has not missed  
for twelve years. A daughter has been  
at the evening service every Sunday for  
eight years.

What's the matter with this family,  
anyway? Don't they ever have company  
on Sunday to keep them away from  
church?

Don't they ever get up tired on Sun-  
day morning?

Don't they belong to any lodges where  
they get their religion instead of at their  
Father's House, or to any clubs, or to  
anything?

Don't they ever have headaches, or  
colds, or nervous spells, or tired feelings,  
or sudden calls out of the city, or week-  
end parties, or business trips, or picnics,  
or any other trouble?

Don't they have a radio, so that they  
can get some good sermons from out-of-  
town preachers?

Don't they ever get a lot more good  
out of reading a sermon out of a book?

Don't they ever get disgusted with the  
social Gospel, or whatever it is that their  
minister preaches?

What's the matter with this family,  
anyway, and why are they so happy  
and cheerful? We leave it to you to  
answer.

## WHAT TO DO IN JUNE

And what is so rare as a day in  
June?

Then, if ever, come perfect days;  
Then Heaven tries earth if it be  
in tune,

And over it softly her warm ear  
lays;

Whether we look, or whether we  
listen,  
We hear life murmur or see it  
glisten.

—*James Russell Lowell*

### Dates to Observe

June 4. Whitsunday

June 11. Children's Day

\* \* \*

Children's Day has had an im-  
portant place in the life of the  
churches. In recent years the em-  
phasis has been transferred to the  
educational program. June as a  
month may well be set aside to  
acquaint the congregation with the  
youth and youth activities within  
the organization.

The fact that it will be the time  
of graduation for so many in our  
schools, and vacation for others,  
aids this plan. Following June  
churches must face the inevitable  
vacation season. If congregations  
and activities can be sustained  
through this month the momen-  
tum will carry them into the next.

Vacations will be different this  
year. Many will be forced to  
spend the time at home. A well  
ordered program of church activi-  
ties should be maintained. Plan  
now for worth while summer ser-  
vices. Don't crowd activities until  
things become confused and bur-  
densome. But healthy, joy giving  
services and social functions should  
have a place. It is not too early  
to start plans. We prophesy larger  
summer congregations than have  
been customary in past years.

I am a little child, and I  
Am ignorant and weak.  
I gaze into the starry sky  
And then I cannot speak.  
For all behind the starry sky,  
Behind the world so broad,  
Behind men's hearts and souls  
doth lie  
The infinite of God.

## THE ROMANCE OF RELIGION

People who have never tasted and seen  
how gracious the Lord is, who have  
never had real, intense, saving experi-  
ence in religion, think and speak of re-

ligion as a dull thing. They identify  
it with long and dreary sermons, with  
stiff and starched, painfully respectable  
congregations, with solemn faces, and  
with a generally censorious attitude to-  
wards the amusements and recreations  
of people who do not go to church. We  
have to show that religion is not a dull  
thing, that it is the most thrilling thing  
in the world, that there is no romance  
to equal it. The freshness of the morn-  
ing should mark the religious man, for  
religion is essentially of the morning.  
Genuine religion can never be effete,  
but is ever fresh and new. It possesses  
the secret of perpetual youth, of joy  
that no reverses can destroy.

W. A. Cameron in *Jesus and the Ris-  
ing Generation*; Fleming H. Revell Com-  
pany.

## SUCCESSFUL LIVING

Once I visited the home of a shipping  
millionaire with the chief editor of the  
*Osaka Nichi Nichi* newspaper. This  
house, a villa at Suma, was larger than a  
palace. It was said that the owner  
spent 600,000 pounds to build this house  
in the style of Momoyama. It was a  
grand mansion, built of ancient crypt-  
omeria wood. When I went to that  
house, I asked the editor, "What will  
the owner do with this house?" He re-  
plied, "He will confine himself in it!" At  
that time I was living in a house  
six feet square and found it quite com-  
fortable. When Kropotkin was in prison,  
he walked five miles a day in his cell.  
This was because, in St. Petersburg, the  
air is damp, and he would run the risk  
of rheumatism if he took no exercise.  
When I was put in the Tachibana prison  
in Kobe, I followed Kropotkin's exam-  
ple. My cell was about six feet square,  
and I could walk about six steps. I  
walked in the cell for about two miles  
every day. Thus I could think of my  
residence as being two miles wide . . .

Jesus Christ spent his life in destitu-  
tion and had nothing to the last mo-  
ment. But nevertheless the Crucified  
One was the most successful man who  
ever lived. True success is to succeed  
in, to inherit life. The truly successful  
man is the one who can enjoy the life  
of God.

Toyohiko Kagawa in *The Religion of  
Jesus and Love the Law of Life*; The  
John C. Winston Company.

## IN AN ORCHARD

Said the robin to the sparrow,  
"I should really like to know  
Why these anxious human beings  
Rush about and worry so."  
Said the sparrow to the robin,  
"Friend, I think that it must be  
That they have no heavenly Father  
Such as cares for you and me."

F. M. Barton.

### Asset or Liability

(Continued from page 469)

a Community Bible Class. One must wax and the other wane. In our case it was the Mens' Club, once quite strong, which failed for four years and then expired.

*Takes Boys Prematurely from the Church School.* Recently at the fall opening of our Bible Class six boys from one Intermediate class went to Bible Class instead of the Church School in a shift which is typical of what takes place with teen-age boys each year.

*Keeps Some Men from Attending Church.* How many men care to sit continuously in church for two hours and one-half? Not one in twenty! And of those in Bible class at 9:30 not one in twenty will remain through the church service which ends about 12:15. Moreover, having risen early enough to attend a 9:30 class, they are hungry by noon and want to eat earlier than would be possible if they attended church. You can't seriously blame them. Rather you must score heavily against a set-up which permits a huge Bible class to immediately precede the church service.

*Keeps Many Women and Children from Church.* Many women stay home from church so that the dinner will be ready promptly for the ravenous men. Often they explain to me: "It's so uncommon for a man to really want to attend a religious service that when it comes to choosing between John and me, I say let John go to his Bible class. I'll stay home and get the dinner." Incidentally the older children stay home too for lack of the transportation which Dad provided for himself at 9:30 but is reluctant to offer them at 11:00 o'clock.

*Bad Psychologically.* Thoughtful men have confessed to me that the church service comes as an anti-climax after the fervor of the Bible Class hour where the enthusiasm of numbers, the interest attached to new speakers, the informality of handshaking and handclapping are so manifest. Even a good church service seems cold by contrast. As the regular church attendants arrive, they (and the pastor) see hundreds of men departing and only a few remaining. The pastor's sermon, though not without merit, has slight chance of equaling the favorite address of the honored prophet from out of town who, keyed up to talk to four hundred strangers, has just spoken eloquently from the same pulpit. In any such unjust comparison (little appreciated by the unthinking) the pastor is sure to suffer. Knowing this fully, he is not apt to do as well as under less trying conditions. Even his paid quartet suffers by comparison with the large Bible Class Glee Club.

*Nullifies Pastoral Labors.* Occasionally  
(Non turn to page 472)

## Louisville Church Secretaries Organize

By Miriam Gaines

**T**WO church secretaries of Louisville, Ky., met, quite accidentally, one day at lunch in a down-town tea room. It was in the early autumn of October, 1926. As they dallied over the teacups while seated at a cozy table for two, one eagerly inquired of the other, "Do tell me how you meet the problems incident to the Every Member canvas—I often wonder how other secretaries handle the extra work required."

Interchange of experiences on this and a number of other engrossing questions followed, and the half hour sped quickly as the two talked of serious and humorous incidents of the daily routine of each.

"I feel downright refreshed. Let's meet again at luncheon and ask several other secretaries in—we might even form an organization to meet at luncheon once a month," ventured one.

"It's a capital idea," responded the other.

So was the Louisville organization for church secretaries formed. Its aims were not laboriously outlined and typed off in lengthy manuscript. Rather it was, from the first, an informal gathering for fellowship and for exchange of ideas concerning some of the tasks common to all. Five secretaries, representing several denominations, launched the little group at a luncheon meeting October, 1926, and eleven were enrolled for the November meeting, which was held in a private dining room of the tea room. Practically all the Evangelical denominations are represented in the group, which now numbers 20 to 25. All enjoy a cordial fellowship and all witness to the profit achieved in discussions of matters related to church management.

Programs are always informal, the president states. There are occasional round table discussions of questions held to be in the "problem" class. A speaker sometimes gives an inspirational and informational talk on a topic of general concern. The Goodwill Industries of Louisville, established in the early years of the Church Secretaries' Club, proved to be an exceptionally interesting example of this type of program. It was highly important that this work, inaugurated and sustained under religious and civic endorsement, be understood, and the brief program arranged for the Church Secretaries' Club

provided just the intelligent understanding of its aims and plan of operation which was needed. A visit to the plant was later arranged.

Church bulletins proved a fruitful round table topic. Grievances over the dilatory presentation of bulletin news were aired, and the "floor" was thrown open for suggestions which might lead to improvement of the memories of church and Sunday School officers and of group chairmen who were committed to the responsibility of getting important items of church activities into the Sunday bulletin. The minutes of the organization do not record, however, that any of the suggestions offered have proved effective.

The club boasts one real foreign missionary. One of its members, a young woman of lofty ideals, felt the call to foreign missionary service during her secretaryship in a local church, and one or two enlightening and entertaining programs on the field of missions in Honduras were arranged as a result. Letters from this former member of the club are now regarded as a special treat.

Memorable in the annals of the club was a special luncheon when each secretary invited her own minister to be a guest. The program was so racy and merry that the courtesy was reciprocated, and the succeeding luncheon, the next month, found the secretaries seated around the tables as guests of a large group of ministers.

The lighter vein predominates in most of the luncheon meetings. "We come together to laugh," said one of the members, "and we have abundant opportunity when stories are exchanged of some of our experiences." The same beggars come to a great many, it was explained, and notes are exchanged on the variety of ingenious appeals and the reactions of various ones to such appeals. One story, which created much mirth, was of a poor widow who owed for her rent and was otherwise in need. So effective was the plea that a kind-hearted church member gave her five dollars, to pay the rent. Subsequent investigation disclosed that the faded lady had spent the money on a "permanent", explaining plaintively, "I always wanted one, and that five dollars would get it for me."

Early in the history of the club it was learned that one of its members was clever at rhyming. She was immediately made secretary, and her abundant stock of wit was exploited in verses for all occasions. Even the minutes of the club were sometimes presented in measured line and correct meter. This has been a source of great fun for club members, for a number of them have had a fling at rhyme. A good many sly digs at the ministers and church folk have been cleverly written into the pages of the official record by the rhyming secretary. A confidential discussion, at one of the luncheons, of certain comments made on women's apparel by certain ministers of the city resulted in a somewhat lengthy rhythmical effusion the next month in which the lines appear:

But when you stoop to women's clothes  
'Tis then you rouse both friends and foes.  
\* \* \*

Another railed against fur coats  
And thereby lost his women's votes.

Another poem, addressed "To Our Bosses—The Ministers" reads thus:

Speak well of us, O men of God  
Before we're lain beneath the sod.  
We spend our nights and all our days  
Broadcasting all your winning ways—  
We laud your virtues to the skies  
But failures we ne'er advertise.  
As shock absorbers we're of use  
(Although 'tis not the role we choose).  
But you'll ne'er know our real worth  
Until we're buried in the earth.

#### Asset or Liability

(Continued from page 471)

the pastor ferrets out strangers in the community before any members of the Bible Class do. After a call and an invitation from him, they appear in church once or twice. Mr. X is immediately spotted by Bible Class enthusiasts and a red or blue button pinned on his lapel. He yields in the direction of the greater pressure, attends Bible Class rather than church, while Mrs. X is apt to fade entirely from the picture.

*Further Indictment.* The Bible Class absorbs the time, energy and initiative of the best men of the church leaving them half-hearted about many important church programs and plans.

It hinders the church school attendance in all the churches except the one selected as the regular meeting-place of the class.

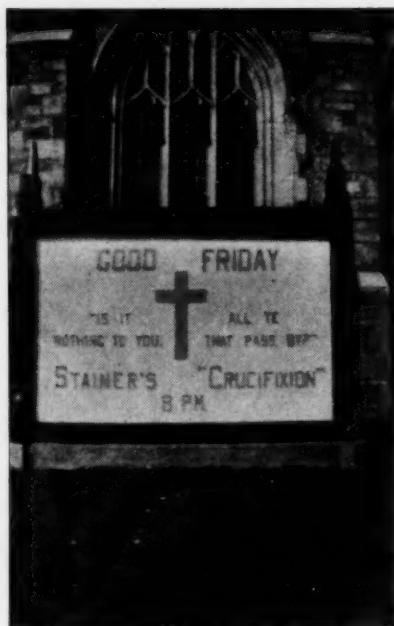
Except in a sound-proof building, it distracts the church school. Consider the singing of four hundred men plus the din of a Salvation Army band and you will know how worship services have been ruined and children's stories rendered inaudible.

The ventilation at the 11 o'clock serv-

## Something New In A Church Bulletin Board

By William S. Mitchell, Worcester, Mass.

**O**F bulletin boards there are many of various kinds, devices and prices, but those most popularly in use center about one fundamental principle—movable letters making possible the use of the same sign and the same letters over and over again and hence at a minimum expense.



The Announcer

Stephen J. Callender, now of Copley Methodist Episcopal Church, Boston, while Associate Minister of Wesley Church, Worcester, Mass., invented a bulletin board which combines both the principle stated above and that of illumination from behind as well, giving the board much of the value of the modern neon and electric signs.

The principle is a very simple one, the use of a frame which is easily inserted into the permanent board. This frame

ice is often wretched. In winter, if we air out, there is not time to comfortably heat the auditorium again.

Our class pays all of its speakers a modest honorarium and can hold up its head with pride. Yet it is doubtful if the class makes adequate financial return to the church for facilities put at its disposal—such as heat and light in dining-hall and auditorium.

Finally, with regret I confess that hundreds of men feel they have done their whole duty (prayer, presence, gifts, and service) by the Lord if they have attended the Bible Class.

is made of two surfaces of galvanized screen wire, stretched upon a wooden frame and separated from each other by the distance of an inch or two and surfaced by a tightly stretched unbleached cotton sheeting. The letters are of pulp board or six ply bristol board and are easily made by any one clever with the shears, when they have been properly laid out by a sign painter. Once made they can be easily duplicated in any color by merely outlining them with pencil upon another sheet of bristol board. These letters are pinned to the sheeting surface by large pins, 2½ inches in length, inserted at an angle which anchors the letter. The illuminating medium is provided by clusters of incandescent bulbs so arranged as to provide a diffused illumination. These are mounted on panels readily removable for replacement from the back, while the frame is inserted from the side.

The poster possibilities of this board are interesting. For Christmas the white surface of the screen was entirely covered by deep blue bristol board, with a Bethlehem star, and rays, cut out making its illumination possible, together with the cut-out greeting, "Merry Christmas to Everybody." Another sign provoking much favorable comment was one copied from a Lenten card printed last year in *Church Management*—a beautiful simple cross in purple, with the legend above the centering cross, "Good Friday," while on each side appeared the words, "Is It Nothing To You?" and "All Ye That Pass By," with the Good Friday Service announcement below.

The letters used are in three sizes, 4, 5 and 7 inches in height. This makes possible variety in the size of type and emphasis. The sign is easily read from across the street, or from passing street cars or motors, which makes it unusually valuable as it stands upon a busy thoroughfare.

From the street the signs appear to be painted and because of the regularity of the letters as perfect as a permanent sign, yet they can be set up within a few minutes. As the letters can be used over and over again the expense is practically limited to the cost of the cardboard and the layout of the sign painter. The pinholes in the sheeting disappear at four feet from the screen and this, when weather stained, can be laundered and stretched again and so used indefinitely.

Such a sign has all the possibilities of the popular Wayside Pulpit series with the additional advantage of personal expression. Many a saying displayed has been quoted by chance passers-by such as "There is Only One Investment You Can Make With Certainty—Character," "If Dissatisfied With Your Lot in Life, Why Not Build a Service Station On It?" and "The Greatest Path in the World is From Your Door to the Door of the Church."

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- THEOLOGICAL SCHOOL AND SCHOOL OF SACRED MUSIC



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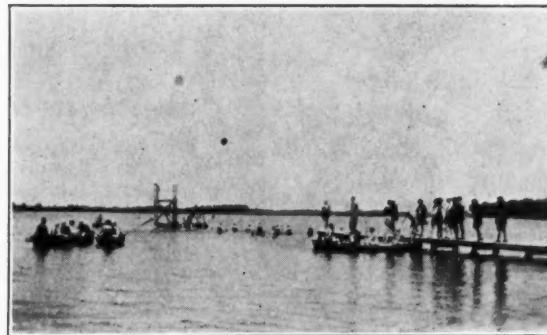
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**WINONA LAKE SCHOOL OF THEOLOGY, Winona Lake, Ind.**

33  
ANNOUNCING

# Winona School of Sacred Music

OPENING  
DAY

AUGUST 6th  
1933



**TO THE MINISTER:** Do you need a young and energetic, trained leader to assist you in your church? In these days of economy and need for leadership, why not develop some young man or woman from among your own young people? Pick out this young man or woman and send them to the Conference at Winona Lake. If they have even ordinary ability, we guarantee to send them back trained and equipped to carry on in a place of leadership.

**TO THE YOUNG MAN AND WOMAN:**—Would you like to be a leader in your church and community? Spend two weeks with us at Winona Lake, Indiana, with a minimum of expense and a maximum of opportunity, for inspirational training, recreation and education. Meet the world's greatest teachers, learn their secrets of success and discover just what form of leadership you are best fitted for. These teachers will personally develop the talents you possess. Many of today's great leaders give all credit for their success to the training at Winona Lake Conference. You, also, may develop into one of the country's great leaders. Why not come over to Winona Lake and let us help you find out? The world is looking for great leaders in every walk of life today. Prepare to take your place in your church and society.

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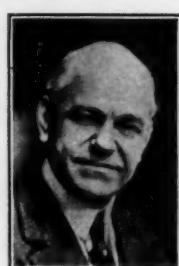
WINONA LAKE INSTITUTIONS  
WINONA LAKE, INDIANA



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## WINONA LAKE BIBLE CONFERENCE

### 39th Annual 39th

### August Eleven Through August Twenty

THE Winona Lake Bible Conference has been called "The World's Greatest Bible Conference." The reputation is well deserved, for here gather the greatest throngs and here come the greatest preachers and Bible teachers the world affords.

It is because the Winona Lake Bible Conference has sustained so admirably the above mentioned reputation for 38 years that in order to secure the attendance of the exceptionally large number of people who visit the Conference every year it is ONLY NECESSARY TO MENTION THE NAMES AND DATES OF THOSE WHO ARE TO APPEAR UPON THE PROGRAM.

A THOUSAND MINISTERS BEAR TESTIMONY ANNUALLY THAT THE BEST, THE MOST INSPIRING AND HELPFUL TEN DAYS ARE THOSE SPENT AT WINONA LAKE, INDIANA, DURING THE GREAT SPIRITUAL FEAST KNOWN AS

### "THE WINONA LAKE BIBLE CONFERENCE" HERE ARE THE SPEAKERS FOR 1933 Everything Points to a Record Attendance

ROBERT E. SPEER, Secretary Board of Foreign Missions, Presbyterian Church U.S.A., August 16-18.  
BISHOP ARTHUR J. MOORE, Bishop Methodist Episcopal Church, August 17-20.

"BOB" SHULER, Trinity Methodist Episcopal Church, Los Angeles, California, August 19-20.

PRES. JOHN R. SAMPEY, Southern Baptist Theological Seminary, August 11.

CLINTON H. CHURCHILL, Churchill Tabernacle, Buffalo, New York, August 11-14.

J. C. MASSEE, Evangelist and former Minister of Tremont Temple, Boston, August 11-20.

HERBERT W. BIEBER, Minister Presbyterian Church, Bala-Cynwyd, Pa., August 11-15.

CHARLES J. ROLLS, Auckland, New Zealand, August 16-20.

ANDREAS BARD, Minister St. Mark's Lutheran Church, St. Louis, Mo., August 15-17.

KYLE M. YATES, Southern Baptist Theological Seminary, August 14-16.

C. OSCAR JOHNSON, Minister Third Baptist Church, St. Louis, Mo., August 12 and 13.

MEL TROTTER, Evangelist, August 11-13.

JOHN H. McCOMB, Minister Forest Park Presbyterian Church, Baltimore, Md., August 16.

"ALLIE" BANKER, Artist Evangelist for Boys and Girls, August 11-20.

"BILLY" SUNDAY, August 17.

H. L. BOWLBY, Secretary Lord's Day Alliance of the United States, August 18-19.

W. E. BIEDERWOLF, Minister Royal Poinciana Chapel, Palm Beach, Florida, August 13.

### WINONA LAKE, INDIANA

is on the main line of the Pennsylvania Railroad and served also by the Big Four and Winona Interurban Railway, and U.S. Highway No. 31.

For detailed information as to Entertainment and all further particulars write to  
The Bible Conference, Winona Lake, Ind.



Shuler



Peltz



McComb



Banker



Churchill



Trotter

# BOOK BROADCASTINGS

## What the Writers have to Offer

### The Bible

**The Growth of the Gospels**, by Frederick C. Grant. Abingdon Press. viii/223 pages. \$1.50.

The Dean of the Western Theological Seminary at Evanston, Ill., has assembled the opinions of the most renowned critics and scholars of the New Testament in his new volume which shows the origin and growth of the Gospels. To these he has added his own new theories such as the "hymn theory" of the prologue to the Fourth Gospel which he feels was intended for liturgical use.

Dr. Grant who has been very popular as a lecturer and author also maintains that the New Testament must be considered as the "Church's Book." The church came before the New Testament and has expressed its original continuous, vital, creative, spiritual life through this book. The New Testament in his opinion has value primarily as it relates to the onward moving current of this spiritual energy.

The critical study of the Gospels will invariably lead either the ordinary reader or the technical student to a stronger faith and deeper convictions in spite of the fact that this is not the intent of the reader. This contention is advanced by Dr. Grant as a kind of defense of the historical and critical method against those who delight to read the New Testament for inspiration and more light upon the life and work of Jesus.

His analysis of the Fourth Gospel is very interestingly based on the influence of Hellenistic Mysticism. He believes that the author is responsible for the one-sided and self-centered mysticism in the church. He also accuses this author of impractical Christianity for he speaks so glibly of love and then hates the Jews with all his heart.

There are seven appended notes and diagrams which are most helpful in the critical approach to these studies. The book is distinctly a scholarly work and will have its best appeal among scholars and critics.

R. W. A.

**Word Pictures in the New Testament, VI.** The General Epistles, The Revelation of John. Archibald Thomas Robertson. Harper and Brothers, New York. 488 pages. \$3.50.

With the publication of the sixth volume in Word Pictures in the New Testament, the monumental work by the scholarly Dr. A. T. Robertson of Louisville is completed. For the past three years these books have been issued at intervals, and Bible students everywhere have hailed the advent of each volume with keen interest and hearty appreciation. The sixth volume, dealing with the General Epistles and the Revelation of John completes the whole of the New Testament. It is a truism to say that this is the most complete work of its kind to be published in our generation, for the scholarship and research of its

author is a sure guarantee of that fact. It is the result of a life whose main motif has been the study and the interpretation of the New Testament. The volumes are dedicated to Dr. Adolf Deissman of Berlin "who has done so much to make the words of the New Testament glow with life." For the average English-speaking minister and Bible teacher, the words of the dedication can be applied with greater force and truth to the author of these books. More than anybody else in our day, Dr. Robertson has made the ancient words of the Greek New Testament glow with life for every man who would apply them to the problems and situations of this modern day.

The general plan for the other volumes in this series has been followed in this book. There is first a discussion of the General Epistles as a whole. This is followed by a study of each epistle in detail. In the particular introductions to each book there is a scholarly article as to the author, the date of writing, the style, the purpose, and the audience to which the epistle was originally directed. No serious trend of thought by either ancient or modern scholars is overlooked in the treatment of any of these important matters.

The books themselves are taken up verse by verse, and every obscure passage is given a flood of light from out of the author's inexhaustible knowledge of that great tongue in which our New Testament was first written.

C. H. N.

**Pioneer Prophets, Moses to Hosea**, by Ursula Wells. The Macmillan Company. \$1.00.

**Prophets of Judah on the Background of History**, by Ursula Wells. The Macmillan Company. \$1.35.

Here are two books well adapted for use with the Bible text in student groups or with more intelligent adults. They are reissues in the United States of books that in England bore the imprint of the S. P. C. K. Like others issued by the Society, their scholarship is sound though their style is popular. The writer holds that the prophets are the most significant figures in Hebrew history. Indeed, she would apply the term "prophet" to nearly every figure of importance in the Old Testament. She writes as one who believes thoroughly in a progressive revelation and the advance of Hebrew religion in ethical purity and in the conception of God as One and Omnipotent. So the greatest value of the book would seem to be in popularizing the newer views of the Old Testament. She knows these views, and she both implies and expresses them directly on nearly every page.

The first volume, *Pioneer Prophets*, begins with Moses. There is a well-condensed sketch of the historical background, but Moses himself is but a shadowy figure. Perhaps study of the Scripture text is supposed to help here, but

the great leader of the Hebrews deserves of Miss Wells better treatment than he receives. There follow sketches of Deborah, Gideon and Jephthah. Samuel is more adequately treated. The chapter, "Israel Among the Nations," is a good summary of the relations of the chosen people with her neighbors. A well written chapter on Elijah is followed by a good account of Elisha and his times. Then follow chapters on Amos and Hosea. These major figures of Hebrew prophecy are well treated, but deserve more space than they receive.

The second volume, *Prophets of Judah* on the Background of History, seems the better work. The style is more vivid and sprightly and her happy use of history makes the book a valuable commentary on the major prophets for the church school teacher. Here again the assumptions and conclusions are those of the modern critical scholarship of the English school. Acknowledgements are made to Box, Driver, Skinner, G. A. Smith, Lofthouse, Peake and others, and right well has she learned what they have to teach. Isaiah, Jeremiah and Ezekiel hold the center of the stage, but Habbakuk, Haggai, Zechariah, the second Isaiah, and even a third Isaiah are not neglected. The book closes with an able exposition of the book of Jonah. And appropriately so, for is not here one of the high points of Hebrew thought about God? And it is not far from "Jonah's" conception of a God of mercy and compassion to Jesus' revelation of God as Father.

H. J. S.

**The Story of the Bible**, by Besse Lyman Hurlbut. Winston. 731 pages. \$2.00.

A new revised edition of this greatly beloved volume is a publishing event. To date more than a million and a quarter copies have been sold. I do not know just what the revisions consist of. The new volume is printed from new plates in most attractive type and the illustrations, likewise, are printed from new plates. There are 281 of these illustrations including sixteen full page color plates of pictures by R. Leinweber.

The book covers the entire Bible, beginning at Genesis and continuing through the book of Revelation. There are one hundred and sixty-eight stories, each complete in itself. The same self pronouncing feature which is found in most Bibles is used so that the reader has little difficulty getting the names and geography.

This book has become a religious classic. Through it millions of children have gained vivid impressions of the Bible. It is good to know that it is to continue in circulation through this new edition.

W. H. L.

# Every Conference Will Discuss It

# CHRISTIAN UNITY

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Worship Through Recreation  
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Other topics will suggest themselves in using the book.

This Scrap Book has a fancy cloth cover, and contains 50 leaves of kraft paper, tied with silk cord.

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### Poster Making for the Amateur

By Anne Woodward Vandevantor

Among the various methods of advertising used today, the poster is fast taking first place. The poster, if it be a true poster, is not merely attractive. It is striking and it leaves the reader with a very definite idea as to what he has just seen or read. Thus, it would seem logical that the poster should play a large and important part in church advertising. It is to this particular phase of church advertising that this manual applies itself.

#### CONTENTS

Importance of the Poster  
Making the Poster  
Cut-paper Posters  
Free-hand Lettering  
Cut-paper Letters  
Ideas for Posters

Specimen Posters with Color Suggestions  
Poster Helps and Where to Get Them

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Order From Your Religious Book Store

### Preachers and Preaching

**Out of My Life and Thought**, by Albert Schweitzer. Henry Holt and Company. 288 pages. \$2.50.

At thirty years of age Albert Schweitzer decided to become a physician and go as a missionary to Africa. He was then a preacher at St. Nicholas, Strassburg, and a member of the faculty in the University. He had already achieved distinction as an organist, especially as a student of Bach. So for some years we see him in these various capacities. He retained his preaching and university assignments. In addition he travelled to Paris several times each winter to play the organ at the concerts of the Paris Bach Society. At the same time he was a medical student in the University, trying to keep up with the work in his various classes.

The above picture shows Schweitzer at one of the busy periods of his life. But it is only one of many. Few men have had the privilege or the strength to live as strenuously as he has done. In each of several fields he has achieved distinction. His books on Jesus and Paul are among the most penetrating and stimulating. His musical books are considered almost a classic. He has played the organ in the greatest concert halls and churches of Europe and he has stood in his operating room in Lambaréne long hours relieving human distress with a skilled hand.

Traces of humor are found in the volume. For instance, the remark of a native African preacher is interesting. Dr. Schweitzer had ventured to take part in a discussion in a preacher's meeting. This native suggested that while the doctor was a learned man in his profession that he had better leave questions of theology to "us theologians."

This is a great book, one which discusses many fields. The technique of organ construction is discussed. One gets an insight into the interpretation of Bach. Matters of historical criticism have their treatment. And above all the volume is human. It is one of the autobiographies which you will prize.

W. H. L.

**Courage That Propels**, by G. Ray Jordan. Cokesbury Press. 182 pages. \$1.00.

Every man, in these ambitious days, is on the search for some encouraging sign, some enheartening word. The general public, therefore, will welcome this little volume of fifteen sermons which encourages us to hold up our heads again.

Dr. Jordan does not traffic in easy optimism. The hurt is too deep to be healed lightly. An English scholar has called our attention to the fact that there are two words in the New Testament which with equal truth, but with different significance, might be translated "cheer up." The word "chaire" might be interpreted "rejoice, the best is yet to be." The word "tharsel" might be rendered "cheer up, buckle on your armor; there are dark days ahead." For both reasons we are bidden to keep up our hearts. We still have "Riches That We cannot lose"; since God is on our side we may be "Worry Free." And even though life may have a tragic side, we may be "Prepared for Crises," we may gain "Power for Life" if only every day be valiantly met.

Three volumes have already come from Dr. Jordan's pen. Those who have read

them will naturally expect, as they take up this little book, to find simplicity of expression. Nor will they be disappointed. These sermons so fit our need that, as we read them, we thank God and take courage.

W. C. D.

**The Question of the Cross**, by Edward L. Keller. Cokesbury Press. 135 pages. \$1.00.

This is a fine book on the world's greatest event, simple, reverent, clear, Scriptural and forcible. It deserves a place with good books in a minister's library although the field of the cross is well covered. The themes of the ten chapters are "The Magnetism of the Cross," "The Need of the Cross," "The Reason for the Cross," "The Substitute on the Cross," "The Bitterness of the Cross," "The Loneliness of the Cross," "The Ignorance at the Cross," "The Foolishness of the Cross," "The Bearer of the Cross," and "The Verdict of the Cross."

Although the author does not speak of Christ as the sinner's substitute, holding rather to the moral influence theory of the cross, yet the book is well written and clearly illustrated. The straight forward method of presentation is delightful and the themes suggestive for sermon building. As the author did his best in writing about the most wonderful story ever told, so the publishers did a most beautiful piece of work in binding it with a gorgeous cover. The book will live and fill a splendid place in the building of Christian character.

T. B. R.

**The Beauty of Jesus**, by Gipsy Smith. Fleming H. Revell Company. 228 pages. \$2.00.

This is Gipsy Smith's own story of his work as an Evangelist. In a way it is a defense of evangelism and the evangelistic methods employed by him. He says: "This book is not meant to be an apology for evangelism. None is needed. I would like, however, at the outset to give some of the grounds of my own unshakeable optimism."

It is written by a man who loves life, loves his work. It is written out of a wide experience and knowledge of human nature and the effects of the gospel on individuals—gathered from many lands. The material in the book covers a period of nearly half a century, including his work in South Africa, during the world war years, in Australia, America, among colored folk and in England. There are many moving stories of personal experiences. Running through the pages is his passion for and loyalty to Jesus Christ whose satisfying beauty he has proclaimed to millions of hearers.

P. F. B.

**The Holy Week**, by Bernard Iddings Bell. Harper and Brothers. 79 pages. \$1.00.

No one who has ever heard Bernard Iddings Bell preach is likely to forget the experience. A devoutly orthodox Christian of High Church Episcopalian tendencies he is both unconventional and realistic. Exactly this same combination is expressed in the messages of this little book which is just what its title implies, a series of studies in the final week of our Lord's earthly life. There are fifteen brief divisions, almost half the book, seven of the divisions being given to Good Friday with its seven last words. From the twofold experience of the pastorate and the presidency

of a college Dr. Bell shares with us his thoughts on the final phases of our Lord's career. It is quite impossible to break new ground in such a treatment, for probably no one week in history has received such attention and exposition; but it is possible to provide new sidelights of thought and application for our time. This Dr. Bell has done well and thereby put into his debt all ministers and others who proclaim the tremendous significance of Holy Week.

F. F.

**You and Yourself**, by Albert George Butzer. Harper and Brothers. 117 pages. \$1.00.

This is the sixth book in Harper's "Monthly Pulpit" and is worthy of the succession into which it has come. Dr. Butzer has just taken up the pastorate of the large and influential Westminster Presbyterian Church of Buffalo, New York. He is a protege of Dr. Harry Emerson Fosdick, having studied in the school of that master of preaching and having his book honored by a preface from him. One of the chief marks of this school is that the preacher starts with life, its needs, interests and hopes, and works from that to faith, rather than from a predetermined point of view to life. This principle is carried out in the ten sermons which are all grouped around the thought of oneself as the title indicates, for example, "Setting Yourself Right," "Demobilize Yourself," and "A Sensitive Self Toward God." Preachers everywhere should find value in these clear, definite messages of Christian truth for human need.

F. F.

**When Half-Gods Go**, by Frank Kingdon. Abingdon Press. 206 pages. \$1.50.

A four page preface introduces us to nine sermon-essays by the minister of the Calvary Methodist Episcopal Church of East Orange, N. J. The originality of theme and treatment is shown in the titles, for example, A Chorus Ending from Euripides, The Up-and-Down of Time, The Cold Light, and Broken Arcs. These are not ordinary titles and the sermon-essays are not of the ordinary brand. The author belongs to that small group of preachers, of whom the late Dr. Gunsaulus was one, who are quite definitely of the mystical, poetic type, familiar with great prose and poetry and capable of leading their hearers and readers to the place where the deep, underlying groundswells of spiritual truth can be felt. Such messages can never be duplicated by another; but they can start in another the suggestion of some phase of the Christian point of view about life which bears fruit in its own turn.

F. F.

**The Voice Within Us**, by Stuart Nye Hutchinson. Fleming H. Revell Company. 182 pages. \$1.50.

*The Voice Within Us* is a book of fifty-two story-talks to children by the pastor of East Liberty Presbyterian Church, Pittsburgh. Dr. Hutchinson has evidently given a great deal of thought to work with children. This is his third book dealing with this general interest, the two former being *BIBLE BOYS AND GIRLS* and *THE SOUL OF A CHILD*. His qualifications for writing such books are shown in the character of these story-talks. They are not the sentimental and mushy type, as some sermons to children are reputed to be, but contain substantial religious instruction put up in a way that children can grasp.

## A Book that Will Be in Demand

# EDWIN MARKHAM

By WILLIAM L. STIDGER

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Mr. Markham has contributed in every possible way to this work, giving free access to valuable documents and his voluminous correspondence.

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They are especially to be commended for their illustrative material. Among the subjects presented, there are talks adapted to the special days of the year, such as New Year's Day, Easter, Mother's Day, Thanksgiving, and Christmas. The last twelve are devoted to the Boy Scout laws.

C. R. B.

*The Ceaseless Circle*, by John Luke Gehman. Fleming H. Revell Company. 157 pages. \$1.50.

A sub-title of this book is given as follows: "A Series of Sermon-Lectures Concerning a Certain Cyclic Tendency Strikingly Evident in the Course of Human Events and Throughout the Universe in General."

It is written with the belief that the affairs of men move in cycles. The Old Testament book, Ecclesiastes, which notes the general cyclic tendency in everything, is the setting of the sermons. There are six sermons which are consecutive in thought.

The book is commended not only for the skill and originality with which the author works out his unique thesis but also for the beauty and force of the illustrations and quotations which he uses.

P. F. B.

### The Church

*Christian Unity in Practice and Prophecy*, by Charles S. Macfarland. The Macmillan Company. 396 pages. \$2.75.

The value of a book depends to a large degree on the ability of its author to speak with authority upon the sub-

ject which he discusses. *Christian Unity in Practice and Prophecy* comes from the pen of a man who has as much right to speak upon the subject as anybody in the world. Dr. Charles S. Macfarland was for twenty years senior administrative officer of the Federal Council of the Churches of Christ in America. His various services to the cause of church unity form an important part of the religious history of the twentieth century. To list them would take pages.

This book is the standard work in its field. It is not written subjectively, but the author's wide and rich experience is everywhere in evidence. It is historical, interpretative and inspirational. Chapter II is "An Historical Review" and Chapter III discusses "The Influences and Impulsions for and against Unity and its Genesis in the United States." Chapter IV has to do with "The Progress of Unity in the United States." Naturally these discussions which cover so much material in a comparatively brief space cannot be especially comprehensive. However, like the other chapters of the book, they very adequately summarize the phases of the general topic with which they concern themselves. One of the most interesting chapters of the book is the one which discusses "Present Denominational Attitudes." The book treats controversial problems judicially and illuminatingly.

At first glance this book impresses one as a reference work rather than a volume for the general reader and a leafing through it does not remove the impression. The only way for a person to convince himself that *Christian Unity in Practice and Prophecy* is good reading is to read it. Yet without a doubt it will long be regarded as the standard reference book in the field.

L. H. C.

*O'er Land and Sea with the Apostle Paul*, by A. A. Acton. Fleming H. Revell Company. 222 pages. \$1.75.

In the introduction to *O'er Land and Sea With the Apostle Paul*, Dr. E. F. Scott says that "in the earlier part of the present century the name of Paul was under a cloud." This raises the query in our minds as to whether there is some connection between that fact and the bewailed decline in evangelistic preaching. For undoubtedly Paul has been the prolific source of much of the evangelistic fervor of the church. He, himself was a flaming evangelist and one could not live intimately with him without catching some of his fire. It is also unquestionably true that Paul has been much abused. For, to refer to Dr. Scott again, we have "foolishly construed his religion as a system of doctrines" and have lost sight of the fact that it was, "at the heart of it, a burning passion of love for Jesus Christ." This misuse of Paul's epistles brought on the "Jesus or Christ" controversy with its consequent disparagement of the great Apostle. This could not help but eclipse Paul's influence. An intimate study of him in Acts and in his epistles will do much toward reviving flagging zeal for Jesus Christ.

For, as Mr. Acton says, "there is no life richer in material for evangelistic preaching, and none that will better repay the time spent in the study of it." It is with this end in view that this book has been written. The last chapter in the book, The "Mad" Evangelist, is an exceptionally fine analysis of Paul's character, delineating "his gifts of body, mind and heart," which were apprehended of Jesus Christ and so signally used in

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*The Epic of Chicago*, by Henry Raymond Hamilton. Willett, Clark & Company. \$3.00.

This is a very readable narrative of the early days of Chicago, and a few vivid pictures of later dramatic happenings, such as the great fire of 1871 and the political conventions at which Garfield and McKinley were nominated. The pioneer dangers and hardships endured by the whites in their conflicts with the red man become very real to us as we follow the personal experiences of Gurdon S. Hubbard from 1818 up until the time that Chicago became a town in 1833. He seems to have been the first educated settler, and one of the few who thought it worth while to keep some record of early events.

The description of the Chicago fire of 1871 is from the recollections of the author, who was ten years old at that time. He later describes the political conventions from 1880 to 1900 in such detail as to make a younger generation realize how much more seriously people took their politics at that time.

This book is not a history, but from the incidents so interestingly described, one obtains such an outline of the growth of Chicago as will be remembered. To those who attend the Century of Progress Exposition this year, it will firmly establish in their minds that this city was started from nothing a couple of centuries after those on our eastern seaboard, and has made great material progress until it is the second largest in the United States. C. H. L.

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# Happy Days Are Here Again

## A Visual Announcement Of The Summer Bible School

By Arnold Carl Westphal

**Material Needed**—A large piece of white wrapping paper, paints or crayon, and paper clips.

### Construction of Object—

1. Print the words "SUMMER BIBLE SCHOOL BEGINS TOMORROW" in two lines, as in Figure 3.
2. Fold all the letters out of sight, as in Figure 2, so only the letters "SMILE NOW" show.
3. Fasten this position with paper clips.

### LESSON PRESENTATION

Over in Michigan City, Indiana, there is a little weekly paper published. It is called "SMILES." Its purpose is to bring a smile to every home every week. It creates happiness and smiles by publishing a lot of funny stories, and each week the whole city looks forward eagerly to the coming of the paper, and then the whole city smiles together.

### "SMILE" IS THE LONGEST WORD

Did you know that "Smile" is the longest word in the dictionary? It is over a mile long. Some of you are smiling as though that were not true,

but I will show you. I will take off a part of it and there is still a "MILE" left. (Cover up the S with your hand.)

### A SMILE REACHES CLEAR AROUND THE WORLD

One day I saw a man standing on the corner. He was looking up into the air, pretending he saw something up there. I also looked up, and soon another man was doing the same. By and by everybody on the street was looking

up. Soon the whole town was looking up, just because the first man did.

If I smile, somebody else sees it and smiles. Then others catch the smile, and soon the smile I started has gone clear around the world.

### HAPPY DAYS ARE HERE AGAIN

Each year has many happy days for boys and girls. Christmas, with its toys and gifts and candy and Church program, is always a happy day.

Then there is Easter, with its glad message of victory over death and the grave.

All of us have birthdays, and what a happy day that is. There is also Children's Day, Rally Day, Mother's Day, Decoration Day, Armistice Day, Thanksgiving Day, Labor Day, May Day, and Pay Day.

All of these days are happy days, and days with smiles in them, because of the joy they offer to us.

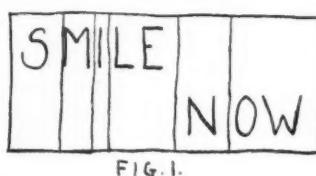


FIG. 1.  
3.

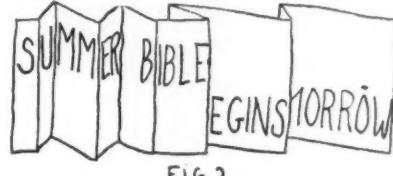
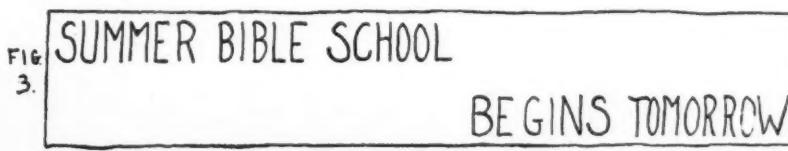


FIG. 2.



Here Is The Whole Story

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6-33

The sad thing about all of these days is that they are so short, and last only for a few hours. How I have wished my birthday could last for a whole week, and I would like to have Thanksgiving Day last several days, so I could eat three turkeys instead of one.

### THESE HAPPY DAYS CAN'T BE STRETCHED

None of these days can be stretched, but our smiles can be stretched to go way around the world.

Suppose all of us try to smile right now. Let's do it together. There, all of you smiled, but what a little sick smile it was. Let's have a big smile, a healthy, stretched-out smile. That's not big enough yet.

### A BARGAIN

I really want you to smile, so I will make a bargain with you, for that smile. If you will smile real big this time, I will stretch out this sign as big as your smile, and when I do stretch it out, it will make you smile every day for three weeks.

There's the smile I have been looking for, and now I will stretch out the sign, for it has hidden in it a great surprise that tells us happy days are here again.

(Pull out the sign to full length.)  
Now I know you will smile, because

### SUMMER BIBLE SCHOOL BEGINS TOMORROW

Be on hand tomorrow morning, and bring your flags, and horns, and wagons, for we will have a parade before we go into the Church for the first session.

### SUGGESTION

If you desire to create interest through curiosity, tack the folded sign, "Smile Now," on the wall several weeks before you give the announcement of the beginning of the school, and call attention to it during Sunday School periods, stating that a surprise is hidden in it, and urge all to come on a certain Sunday, when the surprise will be revealed.

### THE FACE OF A LITTLE CHILD

Michael Fairless in *The Roadmender* tells of a child from the slums, who, after listening to the spell of organ music, put up his face to be kissed by the hardened old organ grinder; the organ grinder swore at the child and struck him a blow, at which the child ran away in fear. A few days later the organ man met with an accident and lay for days in a hospital where he was all the time haunted by the memory of that upturned face. As soon as he was well again he went in search of the child that tried to kiss him, playing the tunes which always drew the children out of the alleys to his organ. He never found the child whom he had repelled, but in his loving search for him he became kind and gentle, loving and noble in spirit, and the author of the book says of him: "He saw the face of a little child and looked on God." It is exactly what would happen to anyone who recovered the child-spirit and it is what has happened to many of us.

Rufus M. Jones in *A Preface to Christian Faith in a New Age*; The Macmillan Company.

## • THE EDITORIAL PAGE •

### **Crowded Churches**

**T**HIS editorial is being written a week following Easter. From all parts of the country come reports of crowded churches. Easter usually brings large congregations. But there is evidence which leads us to believe that there has been a decidedly upward trend in church attendance during the months of 1933. Just what does this mean for ministers and churches?

First, it means that the nation is stirred with a spiritual unrest. The same forces which have shaken us economically are at work spiritually. To many life has proven disappointing. Foundations of belief are slipping. In desperation folk are wondering if there be not a better answer to life than that offered by the philosophies in which they have been living. They wonder and turn to the churches.

Having admitted this much it is well to pause to see just what this new church going tendency does not mean. We cannot infer, for a moment, that the soul hungry people are finding an answer to their problems in church attendance. Many are going away disappointed. We have no reason to believe that most of them have had definite religious experience. We cannot even affirm that the upward swing is the beginning of better days for the churches. At most it indicates a quest. Famishing souls are seeking something which will satisfy. We see them in quest—not filled.

But this leads to the second contention. This is the time of unparalleled opportunity for the churches. It is up to the preachers to convince the seekers that the church has something which can satisfy the hunger of the soul. I am under no delusion as to the possibilities of failure here. I am sure that there are many ministers who have not been able to find a solution of their own spiritual problems and they are hardly competent to lead others to conclusions. I sometimes fear that the little meannesses of our churches stand out so strong that our visitors must see them as they enter. Others will see the trustees counting, in anticipation, increased revenue.

It would be the tragedy of an age if, at the time when men and women crowd our sanctuaries, the churches should fail through their own incompetency and lack of spiritual vision. What a calamity if men ask for bread and we offer stones; if they cry for fish and we give serpents?

This is no time for rejoicing because thousands crowd our churches. It is a time for prayer and courage. It is a time for self searching and faith. It is a time when preachers should grow sober under the opportunities given them.

Many of us will live long after this present depression has become a matter of history. We will

be able to look back over the years. I wonder what our verdict will be of the church—of the ministers—of ourselves, we who were called by God for a purpose in a time like this. Will we succeed as ministers to the hungry? Or will we fail?

Crowded churches? They challenge you. What have you got to offer those who crowd your doors?

### **A New Method of Finance**

**T**HE Missouri Synod of the Lutheran Church has usually borrowed from the banks at this season of the year to carry on until the gifts to the work are received in larger proportions. This year such loans have been denied. As the next step the synod has gone directly to the members of the churches asking them to loan the money, at 4% interest, that the work may not suffer.

This method corresponds with that which *Church Management* has been recommending for several years for use in the liquidation of church debts. Why not place the mortgage, in bonds of convenient size, with the members and friends of the church? If the security is good they are entitled to the interest return. If the security is questionable probably the church would be wise to restrain from persuading anybody to invest in its paper.

With proper methods of creating a sinking fund for repayment of the mortgage or debenture when it is due, such an investment should be very timely. Certainly the idea that the only safe place for one's savings is in a bank is no longer valid. We have the plan outlined in a little leaflet entitled "The Leach Plan for Liquidating Church Debts" which may interest you. We shall be glad to send a copy upon request.

### **Another Church Adjusts Mortgage**

**A**DD this to the other instances being published in *Church Management* from time to time. The Church of the Redeemer (Lutheran), Rochester, New York, has a mortgaged indebtedness of \$60,000.00. Mr. H. H. Patterson, well-known church finance specialist, was invited in to act with the church in attempting to secure some relief. The pleasing result is that a moratorium on the principal for two years was arranged and the interest rate decreased from 5½% to 4% per annum. We are very much interested in securing information from other churches which have succeeded in getting favorable adjustments on their indebtedness.



### Is Your Church Still in the Dark Ages?

MOST of us probably think of the Dark Ages as a dead issue—something that happened a long time ago—something wiped out today by tremendous progress.

But think of those days for a minute—lost communication—days of doubt and mistrust—no man knew his neighbor—man controlled only what he could hold by fighting—everyone was the enemy of everyone else—because no one understood what others were trying to do.

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## Low Tide

### A Sermon by Roy E. Bowers

*Lakewood Congregational Church, Lakewood, Ohio*

*Ps. 18: 15—Then . . . the foundations of the world were discovered.*

**W**E who live by the Great Lakes think they are wonderful, but we miss something that only life by the sea can experience, the charm, the mystery, and, sometimes, the terror of the tides!

Whether a hangover from my childhood in the Ohio Valley with early memories of the rushing floods and the silent inexorable rise of the backwaters, I do not know; but to me at least there has always been an element of disquiet, not to say of dismay, in watching the rising of the tide, especially at night: its white breakers ghostly against the black horizon, its ominous roar, deepening, advancing.

But neither is the outgoing tide altogether pleasing to the soul. It uncovers so much unsightliness, mud flats, bedraggled rubbish, dories tipped on their side like dying fish; odors of decay; a strange silence over all, uncanny after the boisterous activity along the wharves at high tide with shouts of sailors, rattling of winches, and much important bustle as each tries to put his own little show in the center of the scene.

Yet low tide has a meaningful life of its own; sea fowl and clam diggers swarm busily over the flats; fishermen clean, mend and dry their nets; cat boats and schooners are being scraped and put to rights; artists are everywhere, particularly at sunrise or sunset, sketching, coloring, eager to capture and keep oddly unique impressions.

Here and there one marks a silent figure, marooned like the sailing craft, and waiting: for what? For an insight, a vision? Just waiting perhaps, like the heron in the marsh, for whatever may turn up; but some, I'll be bound, like yonder alert watcher on the end of the pier, are tingling with mounting eagerness for that supremely mysterious event—the turning of the tide!

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Realists are there too, at least around midday, noting what the floods hid or camouflaged; and where the waters had placidly slept or dimpled and rippled in the sunlight, now they mark the sinister reefs, where independent islets seemed to float, but now are broad based knolls, joined together, and linked securely to the mainland.

#### The Parable

Yes, I'll admit the parable. In any little port along our thousands of miles of Atlantic seaboard—for this is not a likeness of the western ocean—we may see this picture of human society, marooned or aground, helplessly idle, gazing out over the familiar scene in these moments of civilization's low tide, and seeing it all, with a difference.

It is the likeness of those repeated waiting seasons that have enchain the human spirit from time to time since history's beginning: Like the eighteenth century in Europe, or like those long slow centuries between the fall of Rome and Charlemagne, the gestation period of a new age.

But why so long? We can only say, because life is like that. Prophets spend most of their time waiting. Martyrs meanwhile bear their witness in vain, and their souls cry out from beneath the immovable altars.

One reason is obvious: We are so slow to learn, so unwilling to change. Someone has suggested as an admonition to our times: "It is impossible to learn a difficult thing easily!"

Many of the most powerful members and elements of society are even yet unrepentant and unwilling to learn the lessons that must be learned before a just and healthy state of things can come to pass. We must wait until more and yet more have learned the Beatitudes.

#### A Time of Judgment

And therefore this is a time of judgment and blame-fixing. Much remains to be done before the world's house-cleaning is finished for the season. We see the rubbish and smell the corruption that cover the scene. We mark the jagged rocks and the treacherous sands. To hear the outcry one would think that they had never been charted. Yet they are well known as those on which many a gallant ship has foundered since men

began to sail the seas. But we still imagine that high tide will get us by.

Meanwhile, turning our idle benches into judges' tribunals, we blame the producer, the consumer, the farmer; in turn the manufacturers, the speculators, the bankers; we blame government, education, religion; but now, as the waters recede more and more we see that we're all to blame. Those rocks that appeared here and there above the flood tide, those cruel reefs and deceitful shallows it covered, now are seen as integral parts of a geologic system projected from the mainland where we are living.

And so there is no difference. We cannot say accusingly "Lo, here, or lo, there." Like the Kingdom of God the kingdom of evil is within and amongst us. All have sinned and come short of the glory we boasted, and there is none righteous. The Pope does well to proclaim periods of penance and a holy year; for he is to blame and Congregational ministers are to blame and we're all to blame for the cold hard selfishness that joins us all beneath the laughing sparkling surfaces of life. And we are still not truly repentant. We deplore the results but are even yet unwilling to condemn the causes. We are anxious for better days but are not yet willing to use the means. We hedge at praying, "Create in me a clean heart, O God, and renew a right spirit within me, and not in my neighbor only." Our business is with ourselves.

#### A Time of Discovery

So this period of inactivity is not by any means a total loss. It is a time of discovery. Not only reefs and bars but foundations are appearing. Fundamental knowledge is dawning. We realize that our passion for locomotion has put us on board a vehicle we don't know how to run. I can't run a car and one of my recurring bad dreams is of finding myself sitting at the wheel of a moving automobile, in a panic because I don't know what to do with it. Something of that panickiness grips our little planet's chauffeurs just now. We suddenly realize that we've started something we can't steer or stop. We need an engineering technique that we've strangely neglected.

Here is Julian Huxley for example, who takes pains to make it clear that he is no Churchman, yet saying, "The problem of what man will do with the enormous possibilities of power which science has put into his hands, is probably the most vital and alarming problem of modern times. . . . It is here that religion can become the dominant factor."

And so we are beginning to seek fundamental knowledge. If the tide does not turn too quickly we shall find it. But if it turns in seeming obedience to

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the prayers of those worst frightened at the truth and least willing to face it—well, we'll have to wait for another low tide; and wouldn't that be too bad!

At low tide the men of the sea are far from aimless; they are occupied with appropriate action, preparing to use to the best advantage the opportunity they know will return.

So the wise man now is humbly quietly busy doing the things he is sure about. As Montague Norman of the Bank of England not long ago confessed, "One step enough for me; that is as far as on the whole I can see"; as Horace Bushnell, perplexed about dogmas, faced up to the one reality that was clear to him, his moral nature and its demand for

rectitude; so there is one thing possible for us all, and though it seems commonplace it has inestimable potentialities.

### A Time to Look Ahead

This is the time to look for the bases of world peace, and of fair and mutually profitable modes of international intercourse. This is the time to look for the true basis of the family. We want to find permanent grounds of morality. We are seeking out the actual source of religion and of its wisdom in choosing to express itself in the Church and in missions. We are drilling down through wet sands for solid foundations of hope and happiness.

How wonderful it would be for this

generation to find what any or all of these rest upon!

Like the artists down on the wharves and along the beach, and like the silent watchers on breakwater and headland, let us look and listen for Reality. I suppose we might call it praying. At every low tide in human affairs that is the most fruitful occupation for the friends of men; to concentrate on the one great question "whether civilization has the Power of Recovery."

And I am here today to say to you that the power of recovery is in reach, and it is being rediscovered.

### The Tide Turns

But even as you sit with the quiet watchers along shore, a soft call breathes across the waters. You look out upon the estuary where the larger craft are deeply moored; lo, they are swinging round; the tide has turned!

As it flows in you welcome it without foreboding; as it rises you view the scene with new intelligence. You have discovered the reefs and shoals; you have located the foundations which have been there immutable from the beginning; not the five points of Mr. Swope, or the twenty-three of Mr. Hoover's Commission, or any political platform, but simply that which we have always known:

"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Herein and hereon is the power of recovery.

### THE JIG-SAW PUZZLE METHOD OF TEACHING

The adoption of jig-saw puzzles showing pictures of outstanding Bible Stories, as an aid to teaching in Sunday School Classes and Bible Study Groups, is no new fad. Some of the foreign schools, advanced in their knowledge and skill in teaching, have used jig-saw puzzles in their classrooms for the last twenty-five years. It is generally conceded that it is easier for the mind to retain the knowledge gained from printed word and picture than from spoken word. This is particularly true of the children of Sunday School age.

As a medium for attendance-building, the use of jig-saw puzzles is new, and exceedingly popular. One enterprising manufacturer has worked out a series of eight puzzles of three-ply bass wood, each depicting in a beautiful full-color picture an interesting scene from a Bible Story. Such subjects as, Daniel in the den of lions, Moses rebuking the Israelites, and other particularly impressive scenes are available. Included with each puzzle is a reference list which makes it easy to find the story in the various passages of the Bible. After considerable study, the size of the puzzles were worked out so that each puzzle can be completed by the Sunday School student in one lesson period. Larger puzzles are also available for group use in Bible Classes, Clubs, etc. Many societies are having jig-saw meetings, which are extremely popular with the members and also help to build new membership.

## • MINISTERS' EXCHANGE •

Here are some nice opportunities for pulpit exchanges in the vacation months. Readers will find others offered in the April and May issues. Because the demand upon our space items except upon request. All items for this department to appear in the July issue should reach the editorial office of *Church Management* not later than June first.

**Kansas City, Mo.** Will exchange pulpits and home with Baptist pastor during July or August in or around Ridgcrest, N. C. Our church has over five hundred members located in one of the choicest sections of the city. You will be near Missouri's largest playground and not many miles from Bagnell Dam, where fishing, camping and swimming is plentiful. **William H. Butler, 4110 The Paseo Blvd., Kansas City, Mo.**

**Metropolis, Ill.** Pastor of Federated Church, Presbyterian and Congregational, desires exchange for August or part of July and part of August. We are in a good little city of 6000, just below the Ozarks "where the South begins"—on the Ohio River. Would exchange parsonage and pulpit with one of either denomination in South, preferably Florida or in North within driving distance of Chicago. **J. W. Parks, 113 E. 6th St., Metropolis, Illinois.**

**Pana, Illinois.** Presbyterian minister would like to exchange pulpits for part or whole of August with some Protestant minister in or near Chicago. Northern part of state is included. Presbyterian church of 260 members. Both ministers keep salary of his church. Free use of the manse. Town is located in fine part of Illinois and about 100 miles from St. Louis. One service. **Alfred C. Petersen, The Manse, 408 S. Kitchell Ave., Pana, Ill.**

**Northern Wisconsin.** Congregational minister desires exchange of pulpit and parsonage with minister in Chicago, or near suburbs, for two or three weeks in August; ideal summer climate, good roads, near two cities, and but four miles to famous Copper Falls; near Lake Superior, and many other natural attractions; swimming, boating, fishing, golfing and snipe hunting galore; pleasant manse, with electricity, and city water; Mellen is on Highway 13, only twelve hours by auto from Chicago, all good roads; morning services only. **Frank L. Tomenendale, Mellen, Wisconsin.**

**Freehold, New Jersey.** Reformed minister of a church of over 400 members desires to exchange pulpits and parsonages for three Sundays last part of July and first of August. 15 miles from the seashore. Large, cool manse, and honorarium. Morning service only. **William Louis Sahler, Freehold, N. J.**

**Ganges, Michigan.** Methodist. Located on U. S. 31, just one hundred fifty miles from Chicago. Splendid opportunity to attend the World's Fair. One mile from the sandy shore of Lake Michigan. Good fishing. Good bathing. Pastor wishes to exchange pulpit and parsonage for two or three Sundays in July or August with some Protestant

minister within one hundred miles of Boston. Each to receive own salary. **L. LaVerne Finch, 250 Muskegon Ave., Muskegon, Michigan.**

**Holland Patent, N. Y.** Presbyterian minister, located in one of the most delightful spots in the foothills of the Adirondack Mountains, would like to exchange pulpits and residences with any minister of any Protestant denomination, located in the city of Chicago or vicinity, during the month of August. Holland Patent is 14 miles north of Utica, N. Y., a city of 120,000 population; 60 miles from Syracuse, N. Y., and about 90 miles from Alexandria Bay and the Thousand Islands. Morning service only. Each draw his own salary. The manse has all conveniences. There is a large garage, plenty of lawn and shade. Large and cool porch. **Egidius Kellmayer, Holland Patent, N. Y.**

**Waterloo, Iowa.** A city of 46,000 people, with beautiful parks, located on the Cedar River. First Baptist Church, 600 members. Will exchange pulpit and parsonage for two or three weeks in July or August with some Chicago pastor. **Earl Riney, 217 Reber Avenue, Waterloo, Ia.**

**Garden City, Kansas.** Would exchange pulpits with a pastor in northern Indiana or Ohio for July or part of July and first part of August. Details to be worked out. Am pastor of a congregation of 400. No family but wife. Good parsonage. Western Kansas climate near Colorado line. **J. E. Rains, First Christian Church, Garden City, Kansas.**

**Aspen, Colorado.** This church has furnished a number of leading preachers with a pleasant, cool vacation period, where one can find rugged beauty in the heart of the Rockies, also splendid fishing in lakes and streams. The famous Snow Mass Lakes are in this vicinity. No exchange, no honorarium, but the use of a furnished parsonage for two services on Sunday. Choose any month you prefer out of June, July, August or September. No tobacco using minister need apply. Methodist preferred. **E. White, Aspen, Colorado.**

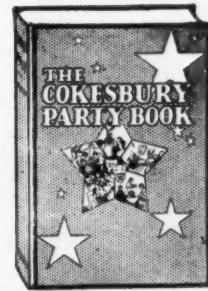
**Fairfield, Maine.** Baptist, 512 members. In the heart of Maine, easy drive to ocean, Belgrade, Moosehead, Rangeley and other lakes. Suburb of Waterville. Will exchange parsonage and pulpit with any evangelical minister within reasonable distance of Chicago or St. Louis during either July or August. One Sunday service. Straight exchange, no honorarium. Would not object to eve-

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### 1933 PROGRAM

Northfield Girls' Conference, June 23 to July 1

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General Conference of Christian Workers, July 29 to Aug. 14

Massachusetts Christian Endeavor Conference, Aug. 14 to 21

Among the speakers and leaders are Rev. Adam W. Burnett, Rev. D. M. Baillie, Dr. Charles R. Erdman, Dr. J. Stuart Holden, Dr. John Baillie, Dr. James Moffatt, Bishop S. B. Booth, Dr. Arthur L. Kinsolving, Dean Luther Weigle, Mr. W. R. Moody, Dr. Milton T. Stauffer, and others.

For additional information regarding entertainment, reduced railroad rates, etc., address AMBERT G. MOODY, Secretary, East Northfield, Mass.

ning service if you have one. **L. L. Campbell, 12 Newhall St., Fairfield, Me.**

**Carrollton, Missouri.** A quiet country church, eight miles from the county seat town of Carrollton, a nice, small parsonage within a few rods of church, is situated near a small stream and timber of native trees; good hunting and some fishing, and pleasant neighbors near at

hand. The church has regular preaching services every Sunday, and the people are easily satisfied with the old fashioned gospel. Would like to exchange with some city pulpit of progressive evangelical faith, details to be worked out between the two exchanging ministers. **Ralph E. Powell, R. F. D. No. 1, Carrollton, Missouri.**

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## RELAXATION

### They All With One Consent Began to Make Excuse

If all of the inconsistent excuses for not attending church were placed end to end they would reach around the world. The following three have been sent in by William W. Maxwell, pastor of the Presbyterian Church, Rome, Ohio.

#### First

Six weeks had passed since grandpa died, but she still could not attend services.

"It would not be becoming to his sacred memory," she explained.

Yet the pastor learned on inquiry that within a week after his death she attended a dance fifty miles away and had been attending, at least, two movies each of the weeks.

#### Second

His wife is an invalid though he is a big husky fellow. He explained that there had been so many attacks on defenseless women in the city of Chicago that he did not feel he should leave his wife Sunday nights.

He lives six hundred miles from Chicago and the same concern for defenseless women had not prevented him from attending every regular or special meeting of his lodge. But Sunday night is different.

#### Third

This one takes the prize. The woman is very loyal to the church at times, then swings as rapidly in another direction. She had been absent for several Sundays and the minister called on her.

"It has been six weeks since you have been at worship," he explained.

"Yes, I know," she said. "When I miss two Sundays in succession I feel so badly about it that when the third comes I don't feel able to go."

## Recent Social Trends

### Letters from A Graduate Student

A graduate student in one of our great state universities, at the request of his father, wrote home, from time to time, discussing newer developments in social thought. We have thought that these letters, concise and clear, might be of much value to ministers generally. Not alone do they give correct factual presentation of the subjects considered, but reveal, also, a pretty good view of American scholastic thinking.

DEAR Dad: Present indications suggest that the year 1929 will ultimately rank along with the years 1492 and 1776 in American history. This unrestricted prophecy is obviously a trifle extravagant but you will agree that this year has come to mean all things to all men in contemporary society.

Among other things which were begun in that year was a study of recent social trends in the United States. Early in the fall President Hoover called together a group of social scientists to consider the advisability and consequence of making such a study. Out of this conference evolved a three years' study of the changing factors in our national life during the first part of the twentieth century, a period which has witnessed the introduction and development of many new elements in our social, religious, economic and political life.

It was to be a study of social trends, a study of change, and because change is not always synonymous with progress it was expected that the findings would be both encouraging and challenging. Moreover, as President Hoover suggested, the fact that the emphasis was upon trends and mutations resulted in a report which stresses instability rather than permanence. This should be remembered as one browses through the 1568 pages of the two-volume report else one will find himself wondering if, after all, chaos is not King.

The entire report revolves around the fact that in a highly specialized society the question of integration is one of paramount importance. Integration in a social order means to me the successful establishment of a condition of balance among the component parts of that order. In our case, and doubtlessly in the case of any highly industrialized civilization, it means that the church, our social theory and practice, and our political organization must keep pace with our economic development. In short, it means doing away with the cultural lag which I have mentioned to you before, i. e., the unequal rate of progress in our material and non-material cultures.

In the evolution of our particular so-

ciety certain phases of life have advanced more rapidly than others. Parts of our social organization have moved far beyond the outposts of other parts. Technological developments have presented us with hundreds of new opportunities for a more abundant life, but we have misused some of these chances, ignored others, and adopted a few. We have learned, for example, how to erect magnificent skyscrapers but we cannot yet solve the problems of congestion that they cause when, in the morning, they suck men in along narrow streets from their crowded homes or when, at nightfall, they belch them forth onto the swarming streets again.

The report suggests, then, that scientific discoveries and inventions are the first influences in our society to produce results demanding change. Such contributions are usually tangible and we are easily deceived by the thought that their face value is easily determined. A man buys an automobile, for example, and promptly closes his eyes to the fact that his new possession has potentialities for changing his very manner of life. It may enable him henceforth to dwell in a suburb far removed from his office. In this new area he must adapt himself to a community whose standards are considerably different from those of his old urban neighborhood. He must revise his monetary budget to make allowance for garage, fuel, repairs, replacement and insurance. He must rebudget his time.

The introduction of a scientific discovery or invention is then followed by a period of ferment in which the effects of the innovation spread, increase and expand. Gradually they exert a growing influence upon our institutions like the church, the home, the government, until they bring about a change here, too. The man with the car finds that he spends less time at home and more time on the road. On Sunday morning he makes a little trip out into the country instead of going to church. At first his conscience pricks him uncomfortably; he feels that he is playing truant. But in the course of time, absenting himself from church becomes a habit and the church itself becomes a

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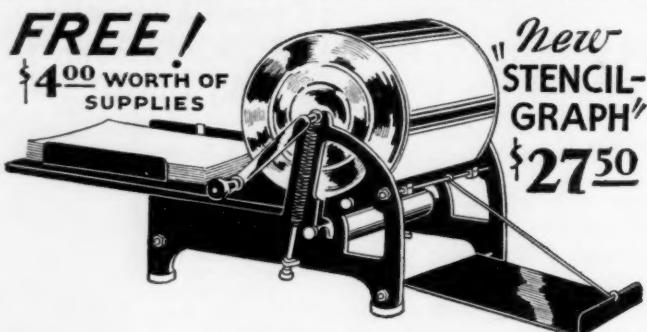
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dead letter. Thus the third field of change is in the realm of attitude and opinion.

So we have the picture of change breaking over the country like a gigantic wave, flooding first our material culture, then our institutions, then our attitudes. If it were one wave alone we might someday hope to see all three of these phases caught in the waters of the same swell, but as a matter of fact we are confronted by a whole ocean of breakers so that by the time one has reached our institutions another is beginning to surge through science and invention. In other words, our institutions and attitudes are always lamentably in arrears, and this is precisely the difficulty.

Is it any wonder then that the Com-



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**Recent Social Trends**

(Continued from page 489)

mittee speaks of the "bewildering confusion of problems," and calls attention to the fact that no man liveth unto himself alone? Clearly the task is one of re-adjustment not only for individuals but for the national group as well. It should be of major concern to intelligent observers that two great divisions

of our social world, the economic and the political, are advancing swiftly, while two others, the church and the family, "have declined in social significance although not in human values."

It is again a question of social thinking. This century has been particularly rich in scientific contributions, and, materially speaking, the opportunities and comforts of life have been greatly ex-

tended. This has meant change which, in turn, has meant the creation of social problems. These problems arise because human nature is slow and reluctant to grasp new values which change its manner of expression. Moreover, in a complex society like ours the ramifications of a particular change are endless. Our specialization has meant our interdependence and now it requires unrestricted interaction between the specialized parts. Picture an assembly line where each man is responsible for a specific task and imagine the utter confusion that would result if, even temporarily, one man failed to perform his given work. If you see the consequences there, you may have some idea of the importance of coordination in a complex social order.

The report of the Committee classifies our problems of change under three headings. The first of these involves the problems of our physical heritage that arise from our relations with our natural environment. The second deals with our biological heritage, the size, the quality, the composition of our population. These two then apparently form a background for the third which deals with the problems of our cultural heritage, our civilization. This last is by far the most comprehensive and shows the need for social control—a prerequisite to satisfactory adjustment—through fact-finding, research, and education which is paramount. Such control would presumably be of individuals by themselves, and of society by its members.

The order is a large one and in this letter appears to be a generic one of considerable vagueness, but if you wish to discover just how illuminating this survey is you have but to turn to the report itself. There you will find that the problem ahead is one of revaluation in which spiritual values must be restored most carefully.

Affectionately,

**THE DIRECTION OF OUR LIVES**

Scientists are fond of telling us how much alike the embryonic man is to the embryonic monkey. One cannot tell the one from the other. But there is a difference, and it is far wider than the spaces between the stars. This difference is in what they are becoming. It is in the vastly divergent directions in which they are traveling. One is traveling out to a life that is essentially of the earth earthy. The other is traveling toward a destiny as deathless as that of God. The baby mocking bird is little more handsome than the baby vulture. But one is facing out toward the life of a scavenger, the other toward green boughs, toward a choir loft in the magnolia trees, toward a concert tour that will lift the soul of the listener and set his heart to dreaming. What is the direction of our lives? That is the big question. If we keep on traveling as we are traveling now, where are we going to park when the sundown comes?

Clovis G. Chappell in *Sermons From the Psalms*; Cokesbury Press.

# Killing Two Birds With One Jig-Saw

John D. Clinton, Fayette, Iowa

WHAT are you doing with all the fine posters that come to your church? Some I see faded and a month past the event, still posted in church bulletin boards as I go by. Others, I know, are never used, no matter how much appeal and expense a church-interested-board invests in said posters.

At Fayette, via the jig-saw route, these posters are worked into recreation equipment. Over the last four years I have developed a library of puzzles of the fill-a-table type. Suppose a family night is in progress. Interests have absorbed all the folks, but one group which just cannot loosen up and have a good time. These people sit on the edge like wall flowers and do not know what to do with their hands. Solution—Just approach a table near at hand and empty upon it 125 scrambled pieces of a puzzle and those folks who are bashful, or deaf, or who are not in things, will be busy for the next hour. Then record their time on the outside of the puzzle box and let them know whether they have excelled any of the other markers there.

The poster I started upon was one issued by the American Bible Society. It had snatches of all walks of life and up at the top, in the sky line was a picture of the Bible. On the back of this Bible I pasted a small picture of the whole poster as it came on the outside of the envelope which brought the poster to town. This serves as a key to the folks working the puzzle. This poster, size 22 inches by 32 inches, makes an excellent size for three or four folks to gather around. Similarity of shape for many pieces in each puzzle adds to the difficulty of assembly. In one there are 36 triangles—all the same size. I have used young people's groups, especially scouts, to work hand saws and dissect the posters after they have been glued on wall board and pressed half a day. These Bible-focused posters are especially suitable for a church recreation puzzle library.

And this year in the month of March, my puzzles have started their second useful value—a preaching aid. Jeremiah has always been a friend of mine. When the story tells how he walked down the Jerusalem street—lifted an expensive vase high over his head and threw it down and broke it into more pieces than a modern adult could put together in three hours—well—he at least had a

startling object lesson. If I should use that method of telling folks they were due to go to smash unless they mended their ways, I might be classed as cheap and sensational. I would, however, have a Biblical sanction for any such method, in that my friend—Jeremiah—started it so long ago.



Here They Are

Last December, the American Bible Society poster, focused on a figure of Jeremiah. It is now mounted at Fayette and cut into the same number of pieces as the body has bones—108. The Scripture lesson chosen was Matthew 16: 13-17, and all the items mentioned in the lesson have been cut out in the puzzle and at least two of a kind for complexity. There are two small outlines of our own church, there are several spheres for the earth, and a rock, a few loaves of bread, the Greek sign for Christ, "X," and in the Bible picture itself there are two keys. In the picture the "key to the Scripture" which is last to fit in is the Corinthian verse, "For we walk by faith and not by sight."

The method of the service included a finish where it seemed several pieces had been lost. These, however, had been placed in small envelopes and fastened miscellaneous around the auditorium underneath pews. One thumb tack did it in each case. When it seemed that the service would fail be-

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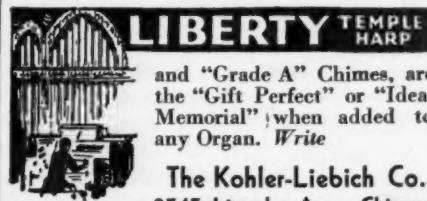


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CLAUDE H. BENNETT  
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cause of lost pieces, folks were told where to feel in order to help finish. And when the pieces were all in—there was your sermon conclusion. Folks can help a minister finish the job for God, when they get busy right where they are and bring their part to the altar of the church.

No, I shall not preach puzzles into the ground. But there are enough puzzles in the Bible to make vital several Sunday evening services for about 40¢ worth of wall-board, 10¢ worth of glue and 3 hours of elbow grease.

## HEROES FOR YOUTH

Benjamin Franklin tells how his father made it a point to invite eminent men of the day to lodge with him so that the children would have the benefit of association with the great ministers, statesmen, and educators who thus passed in and out of the Franklin home. Their inspiring influence, of course, stirred the admiration of the entire family. It was a rare privilege to sit and hear at first hand the issues of the day discussed by those highest in authority. Occasionally, at least, the Franklins gazed upon the illustrious heroes who were making American history. And it is a good policy for any home to follow. Any family will profit by inviting prominent men and women to come into their midst. But a great many parents are evidently more eager to have their children see the prize-winning stock of the season or the record-breaking murderer than to look upon the greatest preacher or philanthropist of the country. Some, to be sure, still adhere to Franklin's idea of searching out heroes to bring into the presence of the young; and may their tribe immensely increase.

Percy Elliott Lindley in *Human Nature and the Church*; The Macmillan Company.

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## • THEY SAY •

Editor, *Church Management*—

In re your last paragraph in review of *The Christian Enterprise Among Rural People*—you seem to place the economic remedy "instead" of the social and spiritual. Butterfield is in my opinion right. The city churches, contacting our youth away at school, get the flower of the rural church's leadership potential. With the equipment that consumes big budgets, city churches commonly create a lure that the rural church can not offer—not even by uniting neighboring churches. We rural people know "it will be a long time before such pastoring"; but we are aware of the contributions we make to city churches with great plants and many leaders. And we feel it when some city church leader tells what great things his church does and ours should do.

Chas. J. Adams,  
Bement, Illinois.

Editor, *Church Management*—

There appears an article in the May number that I think might well have been omitted. I refer to the one with the title *Is Rock of Ages a Christian Hymn?* by C. Austin Miles. It is so evidently out of keeping with the Christian spirit that I wonder that it slipped by your editorial gaze. The author seems to lose the spirit of the Master as he insists on the use of His name.

It is quite evident to me that he is sniping at the Commission on Revision of the Hymnal of the Methodist Church in his parenthetical statement in the next to last paragraph of his flare-up. *The New Methodist Hymnal*, when it appears, will need no defense. I do protest against such unfair criticism before it appears.

Bishop F. D. Leete, of Omaha, Nebraska, a member of the Commission, informs me that about forty "Songs of Salvation" have been approved for use in the new hymnal. Among these are, Amazing Grace, I Lay My Sins on Jesus, Fade, Fade, Each Earthly Joy, Jesus, Keep Me Near the Cross, I Will Sing of My Redeemer, Blessed Assurance, And Can It Be That I Should Gain an Interest in the Saviour's Blood, and others. Such hymns do not indicate to me that Jesus and the gospel is being left out of the Hymnal.

Of course, I realize that the author did not mention any denomination, but it seems to me you missed a chance to be fair in allowing such an unfair statement to be included in *Church Management*, especially without defense.

Richard E. Carlyon,  
Fullerton, Nebraska.

## Ballot on Church Project

The ballot which appears on the cover page was prepared by the class in Social Research and Field Surveys, Drew University, Madison, New Jersey. It is intended as a sheet of suggestions for church officers and members. In a glance they see possibilities of achievement for their church of which they had not dreamed.

We suggest that you distribute them to your members asking for suggestions for the program for the forthcoming year. Reprints of the ballot can be secured from the publishers of this magazine at twenty-five cents per dozen or one dollar per hundred in larger quantities. The same ballot on a larger sheet (17½ x 22 inches) may be secured from the book store at Drew University at five cents each. The larger ballot has a chart on the opposite side for listing the projects agreed upon and following their progress for twelve months.

## THE UPTURN

We shall be glad to list under this head items which show a definite upturn in church offerings, attendance, church school enrollments or other items which look like prosperity.

### Loose Collections

First Church people will be interested to know that the loose collections for this year now total \$1,205 in excess of the total loose collection of last year. With almost two months of the conference year still remaining our income from loose collections should have at least \$2,500 in excess of the amount received during the twelve months of last year. The loose collection for April, just passed, was the largest for any one month since March, 1929.

From *The Herald*, First Methodist Church, Los Angeles, California.

\* \* \*  
In my retired and solitary imaginings, I remember that I am not alone.—Sir Thomas Browne.

\* \* \*  
From idle words, that restless throng  
And haunt our hearts when we would  
pray,  
From pride's false chime, and jarring  
wrong,

Seal Thou my lips and guard the way:  
For Thou hast sworn that every ear,  
Willing or loth, Thy trump shall hear,  
And every tongue unchain'd be  
To own no hope, no God, but Thee.

—John Keble.

# A Suggested List Of Church Projects Or Activities

FOR USE IN PREPARING

## A Year's Program For A Church

### WORSHIP

- 1. Occasional worship service in charge of a church-school class.
- 2. Period of silent meditation and prayer on entering the church.
- 3. Planned entrance periods for late-comers.
- 4. Conduct a Junior church,—an extended church-school period.
- 5. A children's sermon.
- 6. A Junior choir,—choir gowns.
- 7. An adult choir,—choir gowns.
- 8. An occasional musical service with stories of great hymns.
- 9. Illustrated hymns with stereopticon slides.
- 10. Hymnals for youth.
- 11. Regular administration of the Sacrament.
- 12. Printed or mimeographed Sunday bulletins,—supplied by missionary agencies.
- 13. Provide flowers for church services.
- 14. Dramatize Bible stories.
- 15. Observe special days.
- 16. ....
- 17. ....

### EVANGELISM

- 18. Conduct a class for visitation-evangelism teams.
- 19. A house-to-house canvass by the minister and laymen to secure new members.
- 20. Get high school enrollment list of the unchurched.
- 21. Declaration Day in the church school.
- 22. Conduct a round table discussion with young people's groups on their personal religious problems.
- 23. Mid-week evening meetings in homes in different sections of the parish.
- 24. A religious census of the community to locate prospective members.
- 25. Classes in preparatory church membership.
- 26. Special evangelistic services preceding Easter.
- 27. Regular religious news service in daily or weekly newspapers.
- 28. ....
- 29. ....

### RELIGIOUS EDUCATION

- 30. Conduct a Vacation Church School.
- 31. Week-day Religious Education in cooperation with the public schools.
- 32. An Institute in church school methods.
- 33. A parent's class in the teaching of religion in the home.
- 34. A standard leadership training class.
- 35. A normal class for training new teachers.
- 36. Hold a conference quarterly for workers in the church school.
- 37. Start a library for church workers with books on recreation, story-telling, stewardship, missions, handwork, dramatization, evangelism, etc.
- 38. A children's story-telling and dramatization hour.
- 39. Send the pastor and some laymen to a summer training institute.
- 40. Put one or more young people on each of the church boards.
- 41. Provide transportation for church-school pupils from outlying districts.
- 42. Regular graded missionary instruction.
- 43. A weekly or monthly forum on community problems.
- 44. Graded lessons in the church school, including training in giving and budget building.
- 45. ....
- 46. ....

### SOCIAL AND RECREATIONAL LIFE

- 47. A social and dramatic club for young people.
- 48. Special-day celebrations.
- 49. Monthly church-school class socials.
- 50. A New-comers' social.
- 51. Monthly community socials.
- 52. Nature hikes and educational trips.
- 53. A training class in recreational leadership.
- 54. Supervised athletics,—basketball, baseball, volleyball teams.
- 55. Father-son and Mother-daughter banquets.
- 56. Girl Scouts or Campfire girls.
- 57. Boy Scouts.
- 58. 4 H Clubs.
- 59. Conduct an annual musical festival.
- 60. A lyceum course.
- 61. ....
- 62. ....

### FINANCES

- 63. Conduct a class in stewardship.
- 64. Distribute stewardship literature.
- 65. Arrange for two treasurers, one for current expenses and one for World Service.
- 66. Prepare and print an annual budget.
- 67. The every-member canvass.
- 68. Promote the duplex plan of giving, in the church and also in the church school.
- 69. Designated missionary gifts for the different church organizations.
- 70. Monthly remittance of missionary obligations.
- 71. Issue individual financial reports to givers, quarterly.
- 72. ....
- 73. ....

### CHURCH BUILDING AND EQUIPMENT

- 74. Provide appropriate pictures for classrooms.
- 75. Purchase Biblical maps and charts.
- 76. Procure a stereopticon.
- 77. Provide suitable coverings for church-school classroom floors.
- 78. A room with movable chairs, for church socials.
- 79. Curtains or screens to separate classes.
- 80. Small tables and chairs, a sand table and handwork—for beginners and primary department.
- 81. Blackboards.
- 82. Suitable musical instruments.
- 83. A separate room for each department in the church school.
- 84. Staging facilities for plays and pageants.
- 85. Toilet facilities.
- 86. Remove unsightly horseheads.
- 87. Provide adequate parking space.
- 88. Beautify the church grounds, plant shrubbery, trees, flowers, vines and lawn according to landscape plans.
- 89. Keep the lawn mowed.
- 90. Provide an electrically-lighted bulletin board near the street in front of the church.
- 91. Redecorate the interior of the church.
- 92. Repaint the church.
- 93. Volley ball and net, basketball, indoor baseball equipment.
- 94. Remove glaring lights near the pulpit.
- 95. Get adequate fire insurance on church and parsonage.
- 96. Repair the church.
- 97. Build a sidewalk and drive.
- 98. An equipped kitchen in the church.
- 99. Build a parish house.
- 100. Provide furniture for the parsonage.
- 101. Labor saving devices for the parsonage.
- 102. Install an adequate heating system in the church and in the parsonage.
- 103. ....
- 104. ....

### MISSIONS

- 105. Use missionary hymn-slides in evening services monthly.
- 106. Stereopticon lectures on mission work.
- 107. Mission study classes, foreign and home.
- 108. A missionary play or pageant annually.
- 109. Church-night programs with missionary topics.
- 110. Talks by missionaries on furlough or by foreign students.
- 111. A judicious distribution of a limited amount of missionary literature.
- 112. Send delegates to missionary institutes.
- 113. Monthly Church Day with morning and afternoon sessions devoted to missionary topics.
- 114. Use of special-day programs.
- 115. Organize women's missionary societies.
- 116. Sermons from the pulpit on missionary themes, at least bi-monthly.
- 117. World-Friendship socials for young people.
- 118. Establish a missionary museum or exhibit.
- 119. Include missions in the every-member canvass.
- 120. A fixed goal or a definite missionary budget.
- 121. Increase missionary interest by adopting a special missionary or field project.
- 122. ....
- 123. ....

### FAMILY WELFARE

- 124. A discussion class or lectures on the creative use of the Sabbath.

- 125. Talks on marriage and home life for young people's groups.
- 126. A class or clinic in Child Guidance for parents of pre-school children.
- 127. Baby health clinics at the church in co-operation with the county nurse.
- 128. Arrange a deputation team of young people to visit the county home, the children's home or a hospital.
- 129. Cooperate with the judge of the children's court, the county children's agent and the county probation officer in finding homes for dependent children.
- 130. Thanksgiving and Christmas baskets for needy children.
- 131. Regular visits to sick and shut-ins—take fruit and flowers, also send greeting cards.
- 132. A class or occasional lecture in sex hygiene.
- 133. Arrange a series of talks for vocational guidance.
- 134. Cooperate with the home demonstration agent in promoting homemaking projects—giving free use of the church.
- 135. A nursery for small children during church sessions.
- 136. Observe "Family Day" with special home topics, annually.
- 137. ....
- 138. ....

### CIVIC IMPROVEMENT

- 139. Plan a campaign for building a school playground, with play equipment, swings, slides, seesaws, jungle-gym.
- 140. Plan a campaign to remove unsightly places, including billboards.
- 141. Conduct a class in home nursing with the county nurse as instructor.
- 142. Arrange a citizenship committee to deal with law enforcement, commercial dance halls, motion pictures, news stands, clean politics.
- 143. Plan a campaign to secure electric lights, water system or fire department.
- 144. A village or community park with tennis courts and baseball field.
- 145. Conduct a campaign for beautifying all public buildings, including school, church, grange, town hall and railway station.
- 146. Secure lectures on local and county government subjects.
- 147. Conduct a forum or discussion class on civic or community problems.
- 148. ....
- 149. ....

### COOPERATION WITH OTHER AGENCIES

- 150. Secure Social workers as speakers, county nurse, home demonstration agent, agricultural agent, judge of the children's court, 4 H club agent, etc.
- 151. Cooperate with social service agencies, community chest, hospital, county nurse, etc., in public meetings, financial support and specific family service.
- 152. Cooperate with the county council of religious education, Y. M. C. A., and Y. W. C. A.
- 153. Cooperate with the grange in an annual joint program.
- 154. Give the church building for free use of social welfare agencies.
- 155. Cooperate with the county executives of the scouts or 4H clubs in the conducting of local groups in the church.
- 156. Make provision in the church for a depository of the county library.
- 157. Support the state council of churches.
- 158. Arrange pulpit exchange annually with churches of the other denominations in the community.
- 159. Arrange joint meetings quarterly of young people's organizations of all nearby denominations.
- 160. Hold union church-school picnic annually.
- 161. Appoint a small committee to meet with the other churches in the community to arrange for a united church or a Cooperative Larger Parish.
- 162. Arrange to cooperate with the other churches in the community in as many of the above projects as possible.
- 163. ....
- 164. ....

This list of projects or activities was prepared by the class in Social Research and Field Surveys, Drew University, Madison, N. J.

FOR DESCRIPTION SEE OPPOSITE PAGE

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